LIBER ECCLESIÆ CATHEDRALIS SANCTI PAULI

LONDINENSIS.

To serue our lorde, with good
Us of diuetye, we are bounde he.

¶ Wednesday.

¶ Wednesday, lothely is my na.
Amyddes the weke is my beynge
Wherin all vertues doth frame
By the meanes of good lyuynge
I do remembre the heuenly kynge
That was solde in my season
I do workes with true meanynge
Hym for to serue, as it is reason.

¶ Thursdaye.

¶ I am the merveil of seuen
Called thursday verely
In my tyme the kynge of heuen
Made his souper merely
In forme of breade, gaue hi
To his Apostles, as it is p
And then washed theyr fe
And went to Olyuete my

¶ Fryda

¶ Named I am dea
The whiche careth for
But to mourne, fast, p
I do set all my hol
To thynke on the

ey dyd Chryste on the tree ren
kynge howe I maye be quyte
edfull daye of Judgemente.

¶ Yesterday.

terday I am commynge the last
ynge on the tyme well spent
ge euer mynde stedfaste
lorde that harowed hell
he my synnes wyll expell
instance of his Mother
goodnesse dothe farre excelle
I serue aboue all other. Amen.

Metre conteynynge the
of a Chrysten man.

that Chryste hath for vs

en and heyres of his

without feanynge

, and princes to obey
nd harme to no man
the fayth chrystyan

The .x. commaundemente of God, gyuē by Moyses, and expounded by Chryste.

☞ The fyrst Table. Exod. xx. Deuteronomi. v.

I AM thy Lorde God whiche hathe brought the out of the lande of E and out of the house of bō Thou shalte haue none ot goddes in my syghte. shalt make no graue n neyther any symil is in heuyn aboue, ey the earthe bynethe / o water that is bynet

e that thou neyther bowe
ſelfe vnto them, neyther
e theym. For I the lorde
am a ielouſe God, and
yt the ſynne of the fathers
the chyldren, vnto the
and fourth generacyon
them that hate me, and yet
mercy vnto thouſandꝭ
g them that loue me and
my commaundementes.

Deutero. vi.

Iſrael, oure lord god
And thou ſhalte
ue God with all thy
with all thy ſoule /
y mynde, and with

all thy strenght. Math.iiii.
Thou shalte worshyppe thy
Lorde God and hym onelye
shalte thou serue.

☞ The .ii. cõmaundement.

THOV shalte not take
the name of the lorde
thy god in vayne. For the lord
wyll not holde hym gyltele
that taketh the name of t
lord hys god in vayne. Ma
Ye haue herde how it
sayd to thẽ of olde tym
shalt not forswere thy
shalt perfourm thyne
the lorde. But I say it.

weare not all, neyther by he-
yu for it is goddes seate, nor
et by the earthe, for it is his
e stole, neyther by Hierusa-
m for it is the Cytie of the
reat Kynge. Neyther shalte
hou swere by thy heade by-
ause thou canst not make one
hyte heere nor blacke. But
youre communicacyon be:
yea, and nay nay: for what
er is more then that com-
eth of yll.

iij. cõmaundement.

REMEMBRE the Sa-
th day that thou sanc-
Exodi.xx. Syre dayes

mayst thou labour and do all
that thou hast to do, but the se-
uenth day is the Sabbath of
the Lorde thy God. In it thou
shalt do no maner worke neyther
thou, nor thy Sone, nor
thy doughtere, neythere thy
man seruaunt, nor thy mayde
seruaunt, neyther thy cattell
neyther yet straunger that is
within thy gates. For in syxe
dayes the lorde made heuen
and earth and the see, and
that is in them and rested
seuenth daye. Wherfore
lorde blessed the seuenth
and halowed it. Mark

Marke.iiii. It is lawfull to do a good dede on the Sabbath daye: for the sonne of mā is lorde euen of the Sabbath

☞ Esaie.xxvi.and.lviii.

The Lorde sayeth that his Sabbath is halowed & kepte, when we reste & cease to do our owne wyl, to folowe our own wayes and to speke our own wordes. When we in worde, thought and dede, fulfyll his and not ours, and when offre hym to do his wor- ks, that at the laste we cōme to that Sabbath rest, euen eternall lyfe:

whiche Chryste the lorde of the Sabbath hath obtayned for vs by his blode.

The .ii. table.

The .iii. commaundemēt

HONOVR thy father and thy mother that thy dayes may be longe in the lande whiche the lorde god gyueth the. Math. xv. Honoure thy father & thy mother. Ephe. vi. Honoure Father & Mother, this is the fyrst cōmaundment that hathe any promyse that thou mayst be in good est and lyue longe on the ea Luke. ii. By this cōmau

ment Chryste teacheth vs not onely to haue oure father and mother in reuerence, and to obeye theym, as he hym selfe was subiecte to his Mother the vyrgyn Mary: but also to mynyster vnto them theyr necessytes. Mach. xv. Mark. vii

¶ The .v. cõmaundement.

THOV shalte not kyll. Mathew. v. Ye haue herde how it was sayd to the olde tyme. Thou shalte not who soeuer kylleth shall daunger of Judgement I say to you, who soeuer ry with his brother shal

be in daunger of iudgement. Who soeuer sayeth to his bro-ther Racha, shal be in daũger of a counsell. But who soeuer sayeth thou foole / shall be in daunger of hell fyre. Also ye haue herde howe it is sayde. Thou shalte loue thy neygh-bour, and hate thyne enemye But I saye to you / loue youre enmyes, blysse them that curse you, do good vnto them that hate you, praye for them that do you wronge and persecute you, that ye maye be the chil-dren of your father which is in heuyn. For he maket

loke to arise on the euyll and
on the good, and sendeth his
rayne on the iust and vniust.

☞ The.vi.cõmaundement.

THOV shalt not breake
Wedlocke. Math.v.
Ye haue herde howe it was
sayd vnto them of olde tyme.
Thou shalt not commytte ad-
uoutry. But I saye vnto you
that who soeuer loketh on a
woyfe lustynge after here hath
commytted aduoutrye with her
alredy in his harte S.Paule
wedlocke be had in price
all poyntes. And lette thy
wmbe be vndefyled / for

Hoore kepers and aduouc-
rers God wyll Judge.

☞ The .vii. comaudement

THOV shalt not steale

Math.v.Marke.x.

Steale not, defraude no mā
yf any man wyll sue the at th
lawe and take thy cote from
the, let hym haue thy clook
also: gyue to hym that asket
and frō hym that wolde boro
turne not awaye. 1.Co.v

Now is there vtterly a faut
amonge you, bycause ye go
to lawe one with an
Why rather do ye no
wronge? Why rather

not youre selues to be rob-
ed, yea euyn youre selues do
wronge and robbe / and that
e brethren. Let hym that dyd
teale, steale no moze: but let
hym rather labboure with his
handes some good thynge /
that he maye haue to gyue to
hym that nedeth.

The .viii. comaundement.

THOV shalt bere no fals
wytnesse agaynste thy
yghbour. Matth. xix. Mar. x

re no false wytnesse / I
gu, that of euery ydle
whiche men shall haue
, they shall gyue accõp

worlde and the discreytfulnes of ryches choke the worlde.

Hebre. xiii. Timo. vi. Let your cōuersacyon be without couetousnes and be content with that ye haue alredy. God lynesse is great riches, yf a mā be content with that he hath. For we brought nothynge in to the world, & it is a clere case that we cary nothynge out. Whē we haue foode a raymēt let vs therwith be content. They that wyll be ryche falle in to temptacyōs and snay[illegible] and in to many folyshe noysom lustes, whiche d[illegible]

men in perdicyō & destruccyō.
For couetousnes is the roote
of all euyll whiche whyle some
lusted after, they erred frome
the faythe, and tangled them
selues with many sorowes.

☞ Deuteronomi. vi. Chapt.

THESE wordes which
I cōmaūde the this dai
shall be in thyne harte, & thou
shalt whette them on thy chyl-
drē, and shalt talke of thē whē
thou art at home in thy house
and as thou walkeste by the
[illegible] & whē thou lyest downe
[illegible]en thou rysest vp, & thou
[illegible]ynde them for a sygne

vpon thyne hande. And they
shall be papers of remẽbraũce
betwene thyn eyes, and thou
shalte wryte theym vpon the
postes of thy house and vpon
thy gates. Deuter. xi. Take
hede & here of these wordes
whiche I cõmaunde the: that
it may go well with the & with
thy chyldren after the for euer
When thou doest that whiche
is good & ryght in the syghte
of ỹ lord thy god. Deu. vi. & xii
Se thou do that whiche is
ryghte and in the syght of
lorde, that thou mayst prosp
Le shall do after nothy

we do here this daye (euerye man what semeth hym good in his one eyes) but what soeuer I commaunde you, that take hede you do: and put nothynge therto, no take ought therfro. Deu. xiij. Cursed be he that maiteined not al the wordes of this lawe to do thē. Iohan. xiiij. Yf ye loue me kepe my commaundementes.

The gospell of saynt Johñ. i.

IN the begynnyng was the worde, & the worde was with god: the same was the begynnyng with god. Thynges were made by it/

and wtthout it was made no=
thynge. That was made in
it, was lyfe, and the lyfe was
the lyght of men, & the lyghte
shyneth in the darkenesse: but
the darkenes comprehendeth
it not. There was a man sent
frome god, whose name was
Johan. The same came as a
wytnesse, to beare witnesse of
the lyght that all men through
hym myght byleue. He was
not that lyghte: but to beare
wytnesse of the lyght. That
was a trewe lyghte. whic
lyghteth all men that cõme
to the worlde. He was it

worlde, and the worlde was made by hym & yet the worlde knewe hym not. He came amonge his owne, & his owne receyued hym not: but as many as receyued hym, gaue he power to be the sones of god/ in that they beleued vpon his name, whiche were borne not of blode, nor of the wylle of the flesshe, nor yet of the wyll of man: but of god, and the word was made flesshe, and dwelte amonge vs, and we sawe the glorye of it as the glory of the only begotten sone of the fa-
ther. Whiche worde was full

of grace & veryte. An. We do
call vpon the, we do worshyp
the, we do prayse the, o blyssed
Trinite. Vse. Blyssed be the
lordes name before all other,
&. Frome this tyme forthe
and euermore. Amē. Prayer.

O GOD the protector of al
that truste in ȳ without
whome nothynge is of value
nothynge is holy, multyplye
thy mercy on vs, that thorowe
thy gouernaunce & guydynge
we may so passe in temporall
goodes / that we lese not thi
eternall. By Christ oure
Lorde. Amen.

The gospel of saint Luke. i

THE Aungell Gabryel was sent downe from god vnto a Cyte of Galyle named Nazareth: vnto a virgyn spoused to a mā, whose name was Joseph / of the house of Dauid. And the v̄gyns name was Mary, And the Aungell went vnto her & sayde. Hayle full of grace the lorde is with the. Blyssed art thou amonge women. When she sawe hym she was abasshed at his sayinge, and cast in her mynde what maner of salutacyō that [illegible]de be. And the Aungel

sayd to her. Feare not Mary/ for thou haste founde Grace with god. Lo thou shalte conceyue in thy wombe, & shalte beare a sone, and his name shal be called Jesus, he shall be greate, and shall be called the Sone of the highest & the Lorde god shall gyue to hym the seate of his father Dauyd and he shall reygne ouer the house of Jacob for euer, and of his kyngdome shall be no ende. Then sayd Mary vnto the aungell, how shall this be seynge I knowe not a man And the aũgel answered an

sayde to her. The holy ghoste
shall come vpon the, and the
power of the hyest shall ouer-
shadowe the. And therfore
that holy thynge whiche shall
be borne of the shall be called
the sone of god. And beholde
thy cosyn Elyzabeth, she hath
also conceyued a sone in her
olde age. And this is her syxt
moneth thoughe she be called
barayne, for with God shall
nothynge be impossyble. And
mary sayd: beholde the hande
mayden of the lorde, be it vn-
to me euyn as thou hast sayde

When Jesus was borne in Bethlem (a town of Jurye) in the tyme of Herode the kyng, beholde there came Wyse men frome the East to Hierusalem sayeng/ where is he that is borne kynge of the Jues, we haue sene his starre in the East, & are come to wor shyp hym. When Herode the kynge had herde this he was troubled, & all Hierusalē with hym, and he gathered all the cheyf preestes & scrybes of the people & he demaūded of them where Chryst shulde be borne They sayde to hym in Bethleē

a towne of Jurye. For thus t
is wryten by the prophet. And
thou Bethleem in the land o
Jurye art not the least cõcer-
ning the princes of Juda, for
out of the shall come a capteyn
which shal gouerne my people
of Israell. Then Herode pre-
uyly called the wyse men and
dylygently enquyred of them
the tyme of ỹ Starre that ap-
pered and sent them to Beth-
ee sayeng. Go and searche di
ligẽtly for the chylde, and whe
ye haue founde hym, bryng
me worde that I may come
hym also. When

And these sygnes shal folowe
thē that byleue. In my name
they shall cast out deuyls and
shal kyl serpētes. And yf they
drynke any deedly thynge / it
shall not hurte theym. They
shall lay theyr handes on the
sycke & they shal recouer. So
when the lorde had spoken to
theym he was receyued in to
heuyn, and set downe on the
ryghthande of god. And they
went forth and preched euery
where. And the lord wrought
with thē & cōfirmed the words
with myracles that folowed.

Thankes be to god.

D

The passyon of oure lorde Jesu Christ, wryten by saynt Johan the Euaungelyst.

WHEN Jesu had spoken these wordes, he went forth with his disciples ouer the broke Cedron: where was a garden into the which he entred with his disciples. Judas also: which betrayed hym knewe the place for Jesus oftymes resorted thyder with his disciples.

Judas then after that he had receyued a bande of men, and

minysters of the hye Preestes and Pharyses, came thyther with lanternes & fyerbrãdes and weapõs. Thẽ Jesus knowyng all thynges that shulde come on hym, went forth and sayd to them, whome seke ye? They answered hym. Jesus of Nazareth. Jesus sayd vnto them, I am he. Judas also whiche betrayed hym stode wh hym. But as soone as he had sayde to theym I am he, they went backwardes and fell to the groũde. And he asked thẽ agayne whome seke ye? they sayd Jesus of Nazareth. Je

ſus anſwered, I ſayd to you: I am he. If ye ſeke me, lette theſe go their waye: that the ſayenge myght be fulfylled / whiche he ſpake. Of theym whiche thou gaueſt me, haue I not loſt one. Symon peter had a ſwerde, & drewe it / and ſmote ỹ hye preeſtes ſeruaũt and cut of his right eare. The ſeruaũtes name was Mal⁹ Then ſayd Jeſus vnto Peter ſhall I not drynke of the cup, which my father hath gyuen me? Then the company & the captayne / & the mynyſters of the Iues toke Jeſus & bound

hym & led hym away to Anna
fyrste: for he was father lawe
vnto Cayphas/ Whiche was
the hye preest that same yeare
Cayphas was he that gaue
cõsell to the Jues that it was
expedient that one man shuld
dye for the people. And Symõ
Peter folowed Jesus/ and a
nother disciple, that disciple
was knowen of the hye preest
and went with Jesus in to
the palayes of the hye preest.
But Peter stode at the doore
without. Thẽ went that other
disciple whiche was knower
vnto the hye preeste, & spa-

to the Damsell that kepte the doze & brought in Peter. Thē sayd the damsell that kept the doze vnto Peter Art not thou one of this mannes disciples: He sayd, I am not. The ser= uauntes & the ministers stode there, and had made a fyer of cooles, for it was colde & they warmed thē. Peter also stode amonge them and warmed hymself. The hye preest asked Jesus of his disciples and of his doctryne. Jesus answe= red hym. I spake opēly in the 'orlde. I euer taught in the ynagoge and in the tēple,

where all the Jues resorted, and in secrete haue I sayd nothynge. Why askest thou me? Aske them whiche harde me / what I sayd to them. Behold they can tell what I sayde. When he had thus spoken / one of his mynisters / whiche stode by, smote Jesus on the face, sayeng, Answerest thou the hye Preest so? Jesus answered hym, If I haue spokē yll, beare wytnes of euyll, If I haue spoken well, why smytest thou me? And Annas sent hym bounde to Cayphas the hye preest. Symon Pe-

kode and warmed hymselfe. And they sayde vnto hym, art thou not also one of his disciples? He denyed it, and sayde I am not. One of the seruaūtes of the hye preest (his cosyn Whose eare Peter smote of) sayd vnto hym. Dyd not I se the in the Gardeyn with hym? Peter denyed it agayne/ and immedyatly the cocke crewe. Then ledde they Jesus from Cayphas in to the hall of iudgement. It was in the morninge, and they them selues went not in to the iudgement hall/ lest they shuld be defyled

but that they myght eate the
Paschall lambe. Pylate then
wente vnto them and sayde
What occasyon bringe you
agaynst this man? They an-
swered and sayd to hym. If he
were not an euyll doer, we
wolde not haue deliuered him
vnto the. Then sayde Pylate
vnto them. Take ye hym and
Judge hym after your owne
lawe. Then the Jues sayd to
hym. It is not laufull for vs
to put any man to death, that
the wordes of Jesus myght
be fulfylled whiche he spake,
sygnyfienge what deathe

shulde dye. Then Pylate entred in to the iudgement hall agayn and called Jesus and sayd to hym. Art thou the king of the Jues: Jesus answered Sayest thou that of thy selfe, or dyde other tell it the of me: Pylate answered. Am I a Jue. Thyne owne nacyon & hye Preestes haue delyuered the vnto me. What hast thou done: Jesus answered. My kyngdom is not of this worlde yf my kyngdom were of this worlde, then wolde my myn yters surelye fyghte / that I shuld not be delyuered to the

Jues. But now is my kynge-
dome not from hence. Pylate
sayd vnto hym. Arte thou a
kyng: Jesꝰ answered. Thou
sayest that I am a kynge. For
this cause was I borne, and
for this cause came I in to the
worlde, that I shuld bere wit-
nesse vnto the trueth, and all
that are of the truethe heare
my voyce. Pylate sayde vnto
hym. What thyng is truethe:
And whē he had sayde that he
went out agayne to the Jues
and sayde to them. I fynde in
hym no cause at all, ye haue a
custome, that I shulde dely-

uer one lose at Easter. Will ye that I lose to you the kynge of Jues: Then cryed they all agayne sayenge: not hym but Barabas. That Barabas was a robber. Thē Pilat toke Jesus & scourged hym. And ỹ souldyours woūd a crowne of thornes & put it on his head and they dyd on hym a purple garment, & sayd Hayle kynge of the Jues. And they smote hym on the face. Pilate went forth agayne & sayd to them. Beholde, I bynge hym forth to you that ye may knowe that I fynde no faute in him. Thē

came Jesus forth wearyng a
crowne of thorne & a roobe of
purple. And Pilate sayd to the
Behold the mã: Whe the hye
preestes & ministers sawe hym
they cryed, sayenge. Crucifye
hym crucifye hym. Pilate sayd
to them. Take ye hym & cruci-
fy hym, for I fynd no cause in
him The Jues answered him
We haue a law, & by our law
he oughte to dye, because he
made hym selfe the sone of god
When Pylate herde that say-
ynge he was the more afrayd
& sayd to Jesus. Whence art
thou: But Jesus gaue hym

no answere. Thē sayd Pylate to hym. Speakest thou not to me: Knowest thou not that I haue power to loose the: Jesus answered. Thou couldest haue no power at all agaynst me, excepte it were gyuen the frome aboue. Therfore he that delyuered me to the is more in syn. And from hencefoorth soughte Pylate meanes for to loose hym: but the Jues cryed sayeng, yf thou let hym go, thou art not cesars frende for who soeuer maketh hymselfe a kyng, is agaynst Cesar Whan Pylate herde that say

enge, he brought Jesus forth & sate downe to gyue sentẽce in a place called the pauyment but in the Hebrewe tongue / Gabbatha. It was the Sabbath euyn, whiche falleth in the Easterfeaste, and aboute the syxte houre. And he sayde to ỹ Jues. Behold your king. They cryed awaye with hym, awaye with hym, crucyfy hym Pylate sayd to theym. Shall I crucyfye your kynge? The hye Preestes answered / we haue no kynge but the Cesar. Then delyuered he hym vnto them to be crucified. And they

loke Jesus led hym awaye
And he bare his crosse & went
forth vnto a place / called the
place of dead mennes sculles
Whiche is named in Hebrew
Golgatha / where they crucy-
fyed hym. And with hym two
other, on eyther syde one, and
Jesus in the myddes. Pylate
wrote his tytle, & put it on the
Crosse. The wrytynge was.
Jesus of Nazareth, kynge of
the Jues. This tytle red ma-
ny of the Jues. For the place
where Jesus was crucyfyed:
was nere the citie. And it was
wryten in Hebrewe, Greke, &

latyn. Thē said the hye preest
of the Iues to Pylate, wryte
not kynge of the iues: but that
he sayd I am kyng of the iues,
Pylate answered. What I
haue wryten that haue I wry=
ten. Then the soulders when
they had crucifyed Iesus, toke
his garmētes and made foure
partes, to euery souldier a part
and also his cote. There was a
cote without a seame wrought
vpon throughout. And they
sayde one to another. Let vs
not deuyde it: but caste lottes
who shall haue it. That the
scrypture myght be fulfylled

which sayth. They parted my
rayment among theym, and on
my cote dyd caste lottes. And
the souldyers dyd suche thyn-
ges in dede. There stode by
the crosse of Jesus his mother
and his mothers sister, Mary
the wyfe of Cleophas / and
Mary Magdaleyne. When
Jesus sawe his Mother, and
the discyples stādyng (whome
he loued) he sayde vnto his
Mother. Woman, beholde
thy sone. Then sayd he to the
discyple. Beholde thy mother
And from that houre the dis-
cyple toke her for his owne.

After that when Jesus percey
ued that all thinges were per=
fourmed that ỹ scripture might
be fulfylled he sayd, I thyrste.
There stode a vessel full of vi=
neygre by. And they fylled a
sponge with vinegre, & woũd
it aboute with ysope, and put
it to his mouth. As soone as
Jesus had receyued of the vy=
negre, he said. It is fynyshed
And bowed his heed, & gaue
vp the ghost. The Jues then
bycause it was the Sabbath
euen that the bodyes shulde
not remayne vpon the Crosse
on the Sabbath day (for that

ſabbath day was an hye daye)
beſoughte Pylate that theyr
legges myght be broken, and
that they myght be takē downe
Then came the ſouldiers and
brake the legges of the fyrſte
theſe and of the other: whiche
was crucifyed with Jeſus.
But whē they came to Jeſus,
and ſawe that he was deade
already, they brake not his leg
ges: but one of the ſouldyers
with a ſpeare, thruſte hym in
to the ſyde, and forthwith cam
out blode and water. And he
that ſawe it bare recorde: and
his recorde is trewe. And he

knoweth that he sayeth true that ye myght byleue also. These thyngs were done that the scripture myght be fulfylled. A e shal not breake a bone of hym. And agayne another scripture sayeth. They shall loke on hym, whome they persed. After that Joseph of Aramathia (which was a disciple of Jesus: but secretly for feare of the Jues) besought Pylate that he myght take downe the bodye of Jesus. And Pylate gaue hym lycence. And there came also Nicodemus whiche at the beginnyng came to Je=

ſus by nyght, and broughte of myrre and Aloes myngled to gyther / aboute an hundreth pounde weaghte. Then toke they the bodye of Jeſus: and wounde it in lynnen clothes, with the odoures / as the maner of the Jues is to burye. And in the place where Jeſus was crucyfyed was a gardeyn & in ỳ gardein a new ſepulcre wherin was neuer man laide There layde the Jeſus / by cauſe of the Jues Sabbath euen, for the ſepulcre was nyr at hande. ℣. Thou that ſuffe red for vs. ℟. Lorde haue

mercy on vs. The pat. noſter

OUr father / whiche art in heuen / halowed be thy name. Thy kyngdome come Thy wyll be done in earth, as it is in heuen. Gyue vs this day our daly breade. And forgyue vs our treſpaces, as we forgyue them, yͭ treſpas agaynſt vs. And let vs not be led into temtacyon. But delyuer vs frō euyll. Amē. The Aue Maris

HAyle Mary full of grace the Lorde is with the. Blyſſed arte thou amonge wemen, and blyſſed is the fruyt of thy wombe. Amen.

The Crede.

I Beleue in God the father almyghtye, maker of heuen, and earth. And in Jesu Chryst his only sone our lorde. Whiche was conceyued by the holy goost, borne of the vyrgyn Mary. Suffred vnder ponce Pylate, was crucyfyed, deed, buryed, & dyscended into hell. And the thyrde day he rose agayne from deth. He asc̄ended into heuen, and sytteth on the ryght hand of god the father almyghtye. From thence he shall cōme to iudge ỹ quicke and the deed. I beleue in the holy goost. The

holy Catholyke churche. The communyon of sayntes, The forgyuenes of synnes. The re surrectyon of the body. And the lyfe euerlastynge. Amen.

The x. cõmaundementes.

Thou shalte haue none other goddes but me. Thou shalte not make to thy selfe any grauen Image, no any lykenesse of any thynge that is in heuen aboue, or in earth beneth, or in ỳ water vn der ỳ earth, thou shalte not bow downe to them: nor worshyp them. Thou shalte not take thy

name of thy lord god in vayne. Remembre that thou kepe holy the Sabboth daye. Honour thy father, and the mother. Thou shalt do no murther. Thou shalt not cõmyt adultry. Thou shalt not steale. Thou shalt bere no false wytnes agaynst thy neyghbour. Thou shalt not desyre the neyghbours house. Thou shalt not desyre thy neyghbours wyfe, nor his seruaunte, nor his mayde, nor his Oxe, nor his Asse, nor any thynge that is thy neyghbours.

God saue the Kynge.

Auxiliare.

HOLY Trinyte be helpynge vnto me. O god in thy name shal I lyfte vp my handes.

The tryumphante Crosse of the passyon of oure lorde Jesu Christe. Jesus of Nazareth kyng of the Jues, sone of god haue mercy vpon me. In the name of the father the sone/and the holy ghoste. Amen. By the signe of the holy Crosse frō our enemies delyuer vs lorde God. Moost holy god and mercyfull father lorde Jesu Christ almyghty

euerlastyng god. I gyue lau-
des & thankes vnto the which
hast this nyght preserued, de-
defended & visyted me thy vn-
worthy seruaunt. ℟. And hast
caused me to come to the begin
nyng of this day safe & sound,
& for thy benefyt (whiche thou
of thy only goodnes hast bestо
wed vpon me) I beseche thy
mercy, most mercyfull father ꝑ
thou wylt graunt me to spend
the daye that is to come in thy
holy seruyce, with all humylite
discrecyō, deuocyon, & charita-
ble loue: that I may be able to
do my seruyce due & pleasaunt

to the in all my wozkes. And cause me to lyue alwaye with thy grace, and all the dayes of my lyfe I commẽde to the my bodye and soule. So be it.

☞ A prayer to saye when thou entrest in to the Churche.

LORDE by the habounn daunce of thy mercy I wyl ẽtre in to thy house I shal wozshyp the at thy holy temple and acknowledge thy name. lozd thzough thy iustyce gyde me against my enmies, direct my way euẽ in thy syght. Amẽ.

☞ Here folowth the Psalmes in Englyshe.

Dñe labia.

O LORD o-
pene thou
my lyppes.

And then shall
my mouth shew
forth thy prayse.

O god bēde thy
selfe in to my helpe.

Lorde haste the to helpe me.

Glory be to the father, to the
sone, and to the holy ghoste.

As it was in the begynning
as it is nowe, and euer shall
be Amen. Prayse ye the lorde

The Inuitore. Math. xi.

Come vnto me all ye that

labour and are laden: and I shall refresshe you.

Venite exultemus dño.

COME and let vs ioyfully gyue thankes vnto the Lorde, let vs reioyse in God our saupoure: let vs approche vnto his presence with prayse and thankes gyuynge / and synge we to hym in Psalmes

Come vnto me all ye that labour and are laden, and I shall refresshe you.

For god is a great lorde and a great kynge ouer all goddes whiche shall not forsake his people: in whose power are all

the costes of the earth, and he
beholdeth ỹ toppes of the mou
tayns. And I shall refresshe.
The see is his, for he hathe
made it, and his handes haue
fashoned the earth also: come
therfore: and let vs worshyp,
and fall downe before the lord
let vs wepe before the Lorde
which hath made vs, for he is
our lorde god, and we are his
people, and the shepe of his pa-
sture. Come vnto me.
Now yf ye heare his voyce/
se that ye herden not your hert
es as they dyd in tyme of tẽp-
taciõ in wyldernesse, bytterly

lorde, how merueylous is thy name ouer all the earth.

For thy magnifycence hathe ben exalted aboue the heuyns

Thou haste aduaunced thy prayse by the mouthes of infantes and soukynge babes: in dispyte of thyne enemyes, for to confounde the aduersarye, and the reuenger.

Wherfore I shal beholde the heuyns which are the workes of thy handes: the moone and the starres whiche thou haste set in ordre.

What thynge is man / that thou art so myndfull of hym-

or what is the sone of Adam/ that thou so regardest hym:

Thou hast made hym not moche inferyour to aungels: thou hast crowned hym with glorye and honour/and hast made hym Lorde vp the worke̅s of thy handes.

Thou hast cast all thynges vnder his feete/ all maner of shepe and oxen, yea moreouer the cattell of the felde.

Foules of the ayre and fysshe of the See: and what soeuer swymmeth in the water.

O lorde which art our lorde: how merueylous is thy name

ouer all the earth.

Glory be to the Father. &c.

Celi enarrant.

THE heuēs declare the glorye of god: and the fyrmamente manyfesteth the worckes of his handes.

Daye vnto day vttereth out speache: and nyght vnto nyght openeth knowledge.

There is neyther speaches/ nor wordes: but that the voyces of them are herde.

Their Sounde hathe gone throughe all the worlde: and theyr wordes throughe the costes of the rounde earth.

He hath pyght his pauylion in the sonne: and he is lyke a brydegrome proceedynge oute of his chamb̃re.

He hath start vp lyke a gyaũt for to take his course: his progresse is fro the hye heuyn.

And his recourse is to the furtheſt parte therof, neyther is there any that can hyde him from his heate.

The lawe of the lorde is pure couertynge soules: the testimony of the lorde is kaythfull gyuynge wysdome to the Ignorannt.

The cõmaũdementes of the

lorde are ryghtful, conforteng the harte: the lordes precepte is cleare, gyuynge lyghte to the eyes.

The fere of the lorde is euermore contynuyng: the iudgementes of the lorde are true/ iustifyed in them selues.

They are to be desired aboue golde and precyous stones: and more swete then honye/ and the hony combe.

Verely thy seruaunte obserueth them: in kepyng of them is great rewarde.

Who doth consyder his faultes: pourge me fro these that

are secrete: and frome other
spare thy seruaunt.
If they haue not the maystry
of me, then shall I be cleane
and shall be pourged from the
greatest synne.
And the wordes of my mouth
shall be pleasaunte: and the
meditacyon of my herte shall
be acceptable in thy syghte al-
way. Glory be to the. &c.

Domini est terra.

The earth is the lordes
and the haboundance
therof: the rounde world, and
all that inhabyte in it.
For he hath pyghte it vppon

he sees: and hathe buylded it
vpon the floudes.

Who shall ascende in to the
hyll of the lorde: or who shall
stande in his holy place.

An innocent in handes: and
of pure harte whiche hath not
taken his soule in vayne, nor
hathe not sworne to dysceyue
his neyghbour.

He shall receyue blyssynge of
the lorde, and mercye of God
his sauyour.

This is the generacyon of
them that seke hym: of them
that seke the face of the God
of Jacob.

Ye prynces heaue vp youre gates. and ye eternall gates open your selues, and a kyng of glory shall entre in.

℣. Who is the same kynge of glorye? a stronge lorde and a myghtye, a lorde myghtye in batayle.

Ye prynces heaue vp youre gates: and ye eternall gates open your selues, and a kyng of glorye shall entre in.

℣. Who is this same kynge of glorye? the Lorde of powers, he is the kynge of glorye.

Glorye be to the father. &c.

℣. All we are synners and

haue nede of the glory of god
6. In what thynge standeth
the glorye of god? In the
free forgyuenes of synnes of
his cleare mercye onely.
Our father whiche arte.
Hayle Mary full of grace. &c
And leade vs not into tempta
cyon. But delyuer vs from all
euyll. Amen. The blyssyng.
Lorde we beseche the of thy
blyssing. ℟. Blyssed are they
that suffere persecucyon for
ryghteousnesse: for theyrs is
the kyngdom of heauen.
☞ The fyrste lesson Mathew
The .x. Chapter.

Lo I sende you for the
as shepe amonge wol-
ues, se therfore ye be wyse as
Serpentes, and innocent as
doues, beware of men for thei
shal delyuer you vp to the cou-
selles, and shal scourge you in
theyr synagoges, and ye shall
be brought to the heed rulers
and kinges for my sake, in wit
nesse to them and to the gen-
tyls. When they put you vp/
take no thought what or how
ye shall speake, for it shal be gy
uen to you euen in that same
houre what ye shall saye, for
it is not you that speake, but

the Spiryte of youre father
whiche speaketh in you.
Lorde haue thou mercy vpon
vs. Answere. Iohan. vi.
These thynges haue I sayd
to you/ bycause ye shulde not
be hurte in your fayth.
They shall communicate you,
yea the tyme shall come: that
who soeuer kylleth you / shall
thynke that he doeth yrghe
seruyce to god. Vle. Suche
thynges shall they do to you/
bycause they haue not knowē
the father nor yet me. They
shall excommunicate you, yea
the tyme shall come, that.

Lorde we beseche the of thy
blyssynge. ℟. Blyssed are the
poore in spiryte, for theyrs is
the kyngdome of heuyn. Amē
☞ The .ii. lesson. Hebrew. xii.

THE burdene of synne
cast awaye / let vs ron
with pacyence to the batayle,
that is set before vs: lokynge
to Jesu the auctor & finyssher
of our faythe. Whiche for the
Joye that was set before hym
abode the crosse and dispysed
the same, and is set downe on
the ryghthande of the throne
of god. Cōsyder therfore how
that he endured suche spea-

ked for/waylynge for the so=
rowfull anguysshe of theyre
mynde/sayenge within them
selfe beynge heuye and mur=
muryng for the anguysshe of
theyr mynde. These are they
whome we had somtyme in de
rysyon, and in to lykelyhode
of opprobryous laughter.
But we oure selues beynge
then without our wyttes had
thought that theyr lyues had
ben madnesse, & so theyr ende
to haue ben without honour.
But now se how they are coũ=
ted amonge the Chyldren of
god, and theyre herytage is

amonge the sayntes. Wher-
fore we our selues then erred
and went fro the waye of the
trueth, and the lyght of ryght
wysnes dyd not shyne on vs
and the sone of ryght vnder-
standyng spronge not on vs.
We were werye, and tyred in
the waye of wyckednesse and
perdicyon. We walked harde
and wery wayes, for the way-
es of the lorde we knewe not.
Lorde haue thou mercy on vs

¶. Sapience the. v. Chapit.

When ye were mynysters of
his kyngdom, ye Judged not
ryght, ye kepte not the law of

ryghtwyseneſſe, neyther wal=
ked ye after the wyll of god.
Ferefully and ſhortly ſhall he
apere to yon: for ryght ſharpe
Judgement ſhall be done on
thoſe that are in auctoryte.
Vſe. To the weyke lytelones
is graunted mercye: but the
great myghtyones ſhal ſuffer
myghty ſtronge tormentes.
Ferefully ꝛc. Glory be to. ꝛc.
For ryght ſharpe iudgement.
¶ The ſonge of Auſten, and
Ambroſe. Te deum.

We prayſe ẏ O God we
knowlege ẏ to be the
lord. Al ẏ erth doth

worshyp the: whyche arte the Father euerlastynge.

To the crye forth all aungels the heuens & al powers therin

To the thus cryeth Cherubyn & Seraphyn cõtynually.

Holy arte thou.

Holy art thou.

Holy art thou.

Thou arte the Lorde god of Sabaoth.

Heuen & earth are fulfylled: with the glory of thy maieste.

The glorious companye of the apostles prayseth the.

The goodly felowshyppe of the prophetes worshyp the.

The fayre felowshyp of martyrs prayse the.
The holy Churche throughout all the worlde doth magnyfye the.
They knowlege the to be the father of an infinite mayeste.
They knowledge thy honourable: and very only sone.
And the holy ghoost also to be a conforter.
Thou art the kynge of glory O Chryst.
Thou art the euerlastynge sone of the Father.
When thou tokest vpon the oure nature to delyuer man:

dydeste not abhorre the vir-
gyns woombe.

When thou had ouercomme
the sharpenes of deathe: thou
opened the kyngdom of heuē
to the beleuers.

Thou sittest on the ryghte-
hande of god; in the glorye of
the father.

Thou arte beleueth to cōme
our Judge.

Wherfore we pray the helpe
thy seruauntes: whome thou
hast redemed with thy pre-
ous bloude.

Make them to be nombred
with thy Sayntes, in Joye

euerlastynge.
O lorde saue thy people: and
blysse thy herytage.
G ouerne, and also lyft them
vp: in to blysse euerlastynge.
We prayse the euery day.
And we worshyp thy name
euer worlde without ende.
O lorde let it be thy pleasure
to kepe vs this day wout syn
O lorde haue mercy on vs:
haue mercy on vs.
O lorde let thy mercy lyghte
on vs euen as we trust in the
O lorde I haue truste in the:
let me neuer be confounded.
 C hryst is deed for

our synnes. ℟. And is ryseu
agayn for our ryghtwysenes.

¶ The Laudes.

O GOD bende thyselfe in to my helpe.

Lorde hast the to helpe me.

Glory be to the father, to the sone: and to the holy ghost.

As it was in the beginnyng as it is now, and euer shalbe Amen. Prayse ye the lorde.

Dominus regnauit.

THE lord hath reygned he hath put on goodly araye: the lorde hathe armed

hym selfe with strength / and hathe gyde hym selfe.

He hathe surely buylde, and set fast the rounde worlde so that it shall not be moued.

Thy seat was then prepared O god: but thou the selfe arte of euerlastynge.

The floudes haue rysen (O lorde) the floudes haue rored.

The floudes haue lyfted vp theyr waues: with great noyse and rorynge of many waters

Merueylous are the rysynges of waters: merueylous is the Lorde aboue.

Thy testymonyes are made

passynge credable : holynesse becommeth thy house (o lorde) for euermore.

Glory be to the father.

Iubilate deo.

MAKE ye melodie vnto god all that inhabyte the earth: serue ye the Lorde with gladnesse.

Enter ye in to his presence with Joyfulnes.

Knowlege ye the lorde, that he is god: he hathe made vs/ and not we ourselues.

We that are his people & the shepe of his pasture: enter his gates in confessyon, his court

whympnes to magnifye hym
Prayse ye his name / for the
Lorde is swete: his mercye is
endlesse / and his truthe con-
tynued fro one generacyon
to an other.

Glory be to the father, to the
sone. As it was in the.

Deus deus meus.

GOD thou arte my god:
Erly do I watch for the
My soule hath thyrsted after
the, my flesche hathe longeth
very moche.

In a countre desert wyld and
drye: so haue I apered before
the in a holye place / for to se

thy power and thy glory.

For thy mercy is better then lyfe: my lyppes shall prayse the

So shall I prayse the in my lyfe: and in thy name shal lyft vp my handes.

My soule shalbe satisfyed as it were with enterlade & fatnes, and my mouth shal praise the with lyppes full of Ioye.

So haue I ben myndfull of the vpon my bed: I shall set my thought on the in the mornynge tymes / bycause thou was my helper.

And I shall reioyse vnder the couert of thy wynges: my

soule hathe cleued to the, thy
ryghthand hath susteyned me
They verelye haue soughte
my lyfe in vayn: they shall goo
in to the lower partes of the
earth they shall be put into the
power of a swoorde, they shall
be the partes of Foxes
The kynge truely shall ioye
in god: al shalbe praysed that
swere in hym/ for the mouth
of them that speake vngodly-
nesse is stopped.

Deus misereatur.

GOD haue mercy on vs,
and blysse vs: let hym
shewe his face to vs and haue

mercy on vs.
That we maye knowe thy waye in earth: & thy sauynge helthe amonge all nacyons.
Let the people make knowledge to god: let all nacyons confesse the.
Joyful and glad are all folke bycause thou rulest people with equyte: and ordrest the nacyons in earthe.
Let the people knoweledge the (o God) let all nacyons confesse to the: for the earthe hath yelded her fruyte.
Blysse vs our god, & all that inhabyte the earth: and all the

partes therof feare the.
Glory be to the Father. &c.
The songe of the thre chyldre.

Benedicite omnia.

PRAYSE ye the Lorde all his workes: prayse and ertoll hym for euer.
Ye Aungelles of the lorde, prayse ye the lorde: ye heuens loue ye the lorde.
Ye waters all that are aboue heuen prayse the lorde: all the powers of the lorde prayse ye the lorde.
The sonne & moone / prayse ye the lorde starres of the fyrmament loue ye the lorde.

The rayne & the dewe prayse ye the lorde: all the wyndes of god prayse ye the lorde.
Fyer and heate magnyfy ye the Lorde. wynter and somer loue ye the lorde.
Moystures and ye hory frostes prayse ye the lorde: frost and colde loue ye the lorde.
Yse and snowe myghte loue the lorde: nyghtes and dayes prayse ye the lorde.
The lyghte and darkenesse prayse the lorde: lyghtnynges and cloudes, loue ye the lorde
The earth myght prayse the lord: loue & extol hym for euer

Hylles and Mountaynes
prayse ye the Lorde: all that
springeth on the earthe loue
ye the lorde.
Ye welles & springes prayse
ye the lorde: sees and floudes
loue ye the lorde.
Whale fysshes & all that mo
ueth in the waters: prayse ye
the lorde all byrdes of the ayre
prayse ye the lorde.
All beestes bothe wyld and
tame prayse the lorde: ye chyl=
dren of men loue the lorde.
Israell prayse thou the lorde
loue hym & extol hym for euer
Ye preestes of the lorde loue

the lorde, ye seruauntes of the lorde, loue ye the lorde.

Ye Spirytes and soules of ryghtwysemen loue the lorde ye holy and meke in hart prayse the lorde.

Ananya, Azarya, Mysaell prayse ye the lorde: loue and extoll hym for euer.

Blysse we the father the sone with the holy ghost: prayse we hym, & serue we hym for euer.

O lorde thou art blyssed and praysed in the fyrmamente of heuen: thou art prayse worthy glorious and magnifyed world without ende. Amen.

Laudate dñm de celis.

PRAYSE ye the Lorde of heuens: prayse ye hym in the hyghe places.

Prayse ye hym all his aũgels all his powers prayse ye hym Prayse ye hym Sonne and Moone: all starres and lyght prayse ye hym.

The hyghest of heuẽs praise ye hym: and the waters that are aboue the heuens/ let thẽ prayse the lordes name.

For by his worde al thynges were made: by his cõmaunde mẽt all thynges were created.

He hathe stablysshed theym

euerlastyngly into the worlde of worldes: he hath set a lawe and shall not expyre.

Prayse the lorde ye dragons and all depnesse of the earth.

Fyer, Hayle, Snowe, yse, stormes of wyndes: that do his cõmaundement.

Mountaynes, and all lytell hylles: wood bearynge fruyte and all Cedar trees.

Beestes & all maner of cattel serpentes & fethered foules.

Kynges of the earth and all people: princes and al Judges of thy earthe.

Bachelers, & maydens, olde

men & yonge, let them prayse the name of the lorde: for the name of hym onely is exalted The knowledge of hym is aboue heuen & earth: & he hath exalted the horne of his people Laude be to all his sayntes to the sones of Israell: to the people aprochynge to hym.

Cantate domino.

SYNGE ye to the lorde a newe sōge: the prayse of hym is in the cōgregacyon of Sayntes.

Let Israell reioyse in hym that made hym & let the sones of sion tryūphe in theyr kyng

Let theym prayse his name with daũsyng: let thē synge to hym with tympany and harpe
For the lorde is well pleased with his people: and hath exalted the lowly in to saluacyon.
Sayntes shall tryumphe in glory: they shall make ioye in theyr chambers.
The prayses of god shall be in theyr mouthes: and two edged swordes in theyr handes
To take vengeance among nacyons: and correccyons vpon people.
To bynde theyr kynges in fetters: and theyr nobles in

manacles of yron.
Eor to execute on thē ẏ Judgemēt wryten: this is glory to all his saintes. Laudate do.
PRAYSE the lord in his sayntes: prayse hym in the fyrmament of his power.
Prayse hym in his strength: prayse hym accordynge to the almyghtynes of his power.
Prayse hym with the sounde of a trompet: prayse hym with harpe and lute.
Prayse hym with tympany, and daunsynge prayse hym with rebeckes and organs.
Prayse hym with clarysym=

bales well ſoundyge: prayſe
hym with ſymbales of ſwete=
neſſe, let euery ſpyryte prayſe
the Lorde.
Glory be to the father. &c.
Ro. iiii. The hyghest prayſe
and greateſt glory ꝑ we maye
gyue to god: is to beleue his
promyſe/ & to verifye it with
our fayth, which fayth he gy=
ueth vs alſo: that we myghte
beleue oure ſynnes to be for=
gyuen vs by chriſtes bloude.
Epheſy. ii. By grace are ye
made ſafe thorow fayth, & that
not of your ſelues, for it is the
gyfte of god, and cõmeth not

of wozkes lest any man shuld booste hym selfe of his owne dedes. Thankes be to god.

¶ The Hympne.

PRAYSÈ ye the lozde omnipotente, Whiche thozow his benyngnyte. His mooste deare sone hathe to vs sent. To dye fozour iniquyte We were his cruell enemyes Abyecte fozoure transgressyō Nowe be it, in Chryst fyxe we our eyes.

Whiche is our satisfaccyon.

O lozy be to the Trinite, the Father, the Sone, and Spyryth lyuynge.

Whiche are one god and persones thre. To whome be prayse without endynge.

B. Ro. viii. What and yf we suffer here with Chryste? R. Then shall we be glorifyed togyther with hym in heuen.

The sōge of zachary, Luke. i.

Benedictus dñs.

BLYSSED be ỹ lord god of Israel: for he hath visyted and redemed his people. And he hathe raysed vp an horne of saluacion to vs in the house of his seruaunt Dauid. Euen as he promysed by the mouthe of his holy prophetes

whiche were fyns the worlde began.

That we shulde be saued fro our enemyes: and fro the handes of all that hate vs.

To fulfyll the mercy promysed to our Fathers: and to remember his holy Testament.

And to perfourme the othe, which he sware to oure father Abrahã that he wolde gyue vs

That we delyuered out of the hãdes of our enemyes myght serue hym without feare.

In holynes and ryghtwyse nesse before hym: all the dayes of our lyfe.

And thou chylde shalbe called the prophet of the hyghest for thou shalte goo before the face of the Lorde, to prepare his wayes.

To gyue knowledge of saluacyon to his people: for the remyssyon of synnes.

Thorowe the tender mercy of oure god: wherby the daye sprynge frome aboue hathe visyte vs.

To gyue lyght to them that sat in darkenesse, & in the shadowe of deeth: and to guyde our fete into the way of peace

Glory be to the Father. &c.

An: He that moueth vs to pray hath graunted vs alredy oure askynge / yf we aske, in Faythe / whiche sayeth. All thynges what soeuer ye shall aske my father in your prayer with beleue / ye shall receyue them. Vse. Father heare our prayer. Re. And make vs to aske of the in fayth. Prayer.

O GOD almyghtye oure mercyfull father which haste so excedyngly loued vs the chosen chyldren that thou wolde vouchsafe to gyue vs thy onely & well beloued sone Jesus Chryst to our sauyour

to suffer death for our synnes
so that all that thus beleue in
hym, myghte not perysshe, but
haue lyfe euerlastyng. We be-
seche the for the habundaunt
mercy, and for that iestymable
loue whiche thou bareste to thy
sone chryst our sauyoure gyue
vs of thy grace / & powre thy
fauour in to our hartes. We
beleue, fele and know perfitly
that thou onely arte our god,
our father: and to vs an al-
myghty helper, delyuerer and
a sauyour from syn / from all
the deuylysshe powers of hell
of this worlde, and fro death.

and that by thy sone our Lord Jesu Chryste. Amen. An.

Cōme holy Syryte, replenysshe the hertes of the fayth full/ and kyndle in them thy burnynge loue. Vse. Sende forth thy spiryte and men shal be created a newe. R. For so renewest thou the soule of mā

O GOD which hast instructed the hartes of faythfulmen with the lyghtnynge of thy holy ghost/ graunte vs to sauour a ryght in the same spiryte, and to reioyse euermore in his holy consulacyon. Whiche lyuest and reygneste

the same spiryte euer. Amen.
Ā. Delyuer vs, saue vs, & iustifye vs: o blyssed trinyte.
℟. The name of god be blyssed.
℟. From age to age, euerlastynge. The Prayer.

O ALMYGHTY euerlastyn god, whiche hast gyuē vs thy seruaūtes to knowledge the glorye of the euerlastynge trinyte with a faythful knowledge: and to worshyp the one god, in thy almyghty mayestye / we beseche the that thorow the stedfastnes of this fayth we may be defended fro all aduersytes. Which lyues

and reignest one god in trinite worlde without ende. Amē.

Pryme and houres.

O GOD bende thy selfe in to my helpe.

Lorde haste the to helpe me.

Glory be to the father, to the sone, and to the holy ghoste.

As it was in the begynnyng as it is now, and euer shal be Amē. Praise ye the lord. Hym.

COME holy ghost, o creatour eternall. In our myndes to make visytacyon. And fulfylle thou/with grace

ſupernall. Our hartes that
are of thy creacyon.
Remember lorde, auctour of
ſaluacyon. That ſomtyme of
a virgyn pure, without helpe
of mans operacyon. Thou to-
keſt on the our frayll nature.
Our nature is ſore vicyate,
And nedeth regeneracyon.
Lyghten our myndes excecate
O lorde our conſolacyon.
Glory be to the Trinite, the
Father, Sone, and Spiryte
lyuynge.
Which are one god and per-
ſones thre, to whome be prayſe
without endynge. Amen.

Deus in nomine tuo.

GOD for thy name sake saue me: and delyuere me by thy power.

O god here my prayer: gyue eare to ȳ wordes of my mouth

For straungers haue risen agaynste me/ and tyrauntes hauynge no respecte to god: haue sought my lyfe.

But lo, god helpeth me: and the lorde susteyneth my soule

Turne the euylles to myne enemyes: and for thy truthes sake dystroye them.

Wyllyngly shall I sacrifyce to the: & shall acknowlege thy

name o lorde, for it is good.
For thou hast delyuered me out of all trouble: & myne eye hath ouerloked her enemyes
Glory be to the Father. &c.

Laudate dñm oẽs.

PRAYSE ye the lord all gentylles: magnifye hym all nacyons.
For his mercy is spred ouer vs: and the truthe of the Lord abydeth for euer.
Glory be to the Father. &c.

Confitemini domino.

ACKNOVLEGE the lorde for he is good: for his mercy is euerlastynge.

Let Israell say nowe that he is good: for his mercy is euer-lastynge.

Let the house of Aaron saye nowe that he is good: for his mercy is euerlastynge.

Let all that feare the Lorde saye: that his mercye is euer-lastynge.

In my trouble haue I called on the lorde: and the lord hath herde me at large.

The lorde is my helper: I feare not what so euer man may do to me.

The lorde is my helper and I shall dyspyse my enemyes.

Better it is to truste in the lorde: then to truste in men.
Better it is to truste in the lorde: then to truste in princes
All nacyons haue cõpassed me: and yet in the lordes name haue I ben auenged on them
They by compassynge haue closed me in: and yet in the Lordes name/ haue I ben auenged on them.
They haue swarmed aboute me lyke bees/ and they haue burnt me as fyer amonge thornes: and yet in the lordes name haue I ben reuẽged on them
By violence haue I ben o-

uerturned that I fell: and the
lorde toke me vp.

My strengthe & prayse is the
lorde: & he is made my helthe.

The noyse of myrth & helthe
is in ỹ tabernacles of the iuste
The ryghthand of the lorde
hathe wrought vertue: the
ryghthande of the lorde hathe
exalted me: the ryghthande
hath wrought vertue.

Let me not dye but lyue: and
I shall shewe the workes of
the lorde.

With chastysynge the lorde
hath chastysed me: and hathe
not put me to deathe.

Open tome the gates of iu=
stice, and entrynge therin I
shall make knowledge to the
lorde: this is the lordes gate
the ryghtuous shall entere
therin.

I wyll confesse the o Lorde,
bicause thou hast herd me: and
art becõme my sauyng helthe

The stone whiche the buyl=
dars refected: the same was
set at the heed of the cozner.

This is done by the lord: and
it is merueylous in our eyes.

This is the day whiche the
lorde made: let vs be mery/
and reioyse therin.

O lorde saue thou me, o lorde preserue me well: blyssed is he that cõmeth in the lordes name we gyue prayse to you that are of the lordes house: God is the lord, and he hath gyuen lyght vnto vs.

Appoynte ye a solempne holydaye in thycke places: euen vnto the corner of the aulter.

Thou art my god, and I shal confesse the: thou art my god and I shall exalte the

I shall make knowledge to the (O Lorde) for thou haste herde me: and art becomme my sauynge helthe.

Acknowledge ye the lorde for he is good: for his mercy is euerlastynge/

Glory be to the father. &c.

All. Beholde, I haue set vp in Syon a chosene precyous stone to be layd in the hyghest corner of my church: and also to be in the foundacion therof And he that byleueth in hym, shall not be shamed. To you therfore that beleue, it is precious, but to them that beleue not in hym as to the buylders that reproued this stone: it is a stomblyng stone O Lorde heare our prayer. And

make vs to aske in fayth.

The prayer. Luke. ii.

O FATHER whiche dydest prophesy of thy sone Chryst by the mouthe of Symeon / holdynge hym in his armes / now presēted in to the cemple, sayenge to his mother the virgyn Mary, behold this thy chylde is set vp for many in Israell to fall at hym, and many to ryse by hym, he is set vp for a marke to be agaynesayd: we beseche the father for the fauor that thou barest to thy sone, suffer vs not thorow vnbyleue, to stōble with these

blynde buylders: and to fall at this stone, neyther with them to reproue & say against hym & his doctryne: but by kaythfull truste and true beleue in hym to ryse by hym/ beleuyng stedfastlye that by his deathe thy wrath is pleased, and thorowe his bloude thou forgyuest vs our synnes: by this stone the sone our lord Jesu Christ Amē.

The .iii. Houre.

O GOD bēde thy selfe in to my helpe.

Lorde haste the to helpe me.

Glory be to the father, to the sone: and to the holy ghost.
As it was in the beginning as it is now, and euer shalbe. Amen. Prayse ye the lorde.
Let vs reioyse deuout Christene, puttynge a parte all heuynes. For Christ regardeth his busynesse.
In this vale of misery. Our troubles dothe encrease yet Chryste doth se oure penury, Which is our inwarde peace.
Glory be to the Trinite, the father, sone, and spirit lauyng Whiche are one god and persones thre. To whome be

prayse without endynge.

Ad dominum.

I CRYED to the lorde when I was in trouble and he herde me.

O lorde delyuer my soule fr[om] lyenge lyppes: and a deceytfull tongue.

What may be gyuen the, or what may be layde agaynste the: for a deceytfull tongue.

The sharpe arowes of the myghtye: with hotte sparkelynge cooles.

Woo is me, for my ryghtynge place is prolonged: I haue dwelleth with the Inhaby-

tauntes of Cedar: my soule was longe in exyle.

I was peaceable with them that hateth peace: whē I spake vnto them that assaulted me causeles. Glory be to the. &c.

Leuaui oculos.

I LYFTED vp myn eyes to the hylles: frome whens helpe shall cōme to me My help cōmeth fro the lorde that made heauen and earth. He shall not suffer thy fote to slyppe neyther shall he that kepeth the fall into a slomber. Hoo/ he shall neyther fall aslepe nor slombre: whyche ke-

peth Israell.

The Lorde kepeth the, the lorde is thy defence: more then thy ryght hande.

The Sonne shall not burne the by daye: nor the Moone by nyghte.

The lord kepeth ỳ frō al euyl: the lord kepeth enē thy Soule

The lorde kepeth thy goyng in, and goynge out from this tyme forth, and euermore.

Glory be. &c. Letatus sum.

I REIOYSED in those thinges that were sayde to me: we shall go in to the lordes house.

Our feete were standyng in thy gates: o Jerusalem.

Ierusalem whiche is buylded lyke a Citie: whose party-cypacyon is within it selfe.

For thyder ascēded the trybs euen the trybes of the Lorde: the testymony of Israell to acknowledge the lordes name.

For there satte the sytters in Judgemente: euen the seate of the house of Dauid.

Pray ye for the peace of Jerusalem and they shall haue plenty that loue the.

Let peace be made through thy vertue: & plenteousnesse

in thy house.

For my brothers and kinred⁊ sake: I prayed peace for the.

For the house of our lord god: I besought good thing⁊ for the

Glory be to the. Añ.

Those men are not of the ryghte Jerusalem, althoughe they be called spirytual, and of the churche, apere they neuer so holy: that vexe, trouble, and persecute/ the poore simple preachers of Christes gospell and thyrst for theyr bloude. V.

Lorde heare our prayer. R.

And gyue vs grace to aske in faythe. ¶ The Prayer.

OVR mercyfull father, whiche Prophelyed by the mouth of thy sone oure sauyour Christe / that the tyme shulde cõme when men shuld curse, excõmunicate, and chase thy flocke out of theyr Synagoges: beleuyng in so doynge to do to the hyghe worshyp in kyllynge of them. We beseche the for thy trouthes sake, and for the fauour that thou haste to thy sone: to delyuer vs fro theyr hãdes: and opẽ thou their eyes, that the may se theyr synnes and repẽt thẽ, and knowe the & thy sone, thorow the holy

ghoſt, the ſpirite of trouthe.

The. vi. Houre.

O GOD bende thy ſelfe in to my helpe.

LOrde haſte the to helpe me.

GLory be to the father, to the ſone, and to the holy ghoſt.

AS it was in the begynnyng as it is now, and euer ſhall be Amen. Prayſe ye the lorde.

LAVDE ye the Lord of Iſraell, for his gyftes celeſtyall. Which ſendeth his ghoſt in vs to dwell. To ſubdue our bodyes ſenſuall.

He gyueth vs gyftes manyfolde. He ledeth and kepeth vs tenderly.

His is our syluer & our golde
To hym be prayse eternally.

Glory be to the Trinite, the father, sone, & spirite lyuynge
Whiche are one god and persones thre, to whome be prayse withoute endynge. Amen.

Ad te leuaui.

Vnto the haue I lyfte vp myn eyes, O god: which inhabytest the heuens.

Euen lyke as the eyes of seruauntes: wayte at the hãdes of theyr maysters.

As the eyes of an handmay-den are vpon her maystresse; euen so are our eyes vpon the lorde our god, vntyll he haue mercy on vs.

Haue mercy on vs, O lorde, haue mercy on vs: for we are fylled with moche contempte. For our soule is fylled very moche: beynge scorned of the ryche & dyspysed of the proude Glory be to the Father. &c.

Nisi quia dominus.

EXCEPTE the lord had ben among vs (let Israell nowe speake) excepte the lorde had ben amonge vs.

When men rose agaynst vs paraduẽture they myght haue swalowed vs vp quycke.

When theyr fury was great agaynst vs: paraduenture water myght haue souped vs vp.

Our soule hathe passed ouer a ryuer: our soule paraduenture myghte haue passed ouer a water intollerable.

Blessed be the lorde: whiche hath not suffred vs to be caught with theyr teethe.

Our soule hath ben delyuered: euen as a sparawe frome the foulers snare.

The snare is worne out: and

we are delyuered.

Our helpe consysteth in the name of the Lorde: whiche made heuen and earthe.

Glory be to the Father. &c.

Qui confidunt.

THey that truste in the lorde as a mountayne of Syon: he shall neuer more be moued whiche inhabyteth Jerusalem.

Mountaynes are in the circuyte of it: & the lorde is in the circuyte of his people, frome this tyme forth and euermore For god shall not leaue the rodde of synners on the lot of

the iuste: leste the iuste shulde extende theyr handes to syn.

Do well o lorde, to the good: and vpryght in harte.

But those that swarue / the lorde shall brynge in to bonds with them that worke wyckednesse: peace be vpon Israell.

Glory be to the Father. &c.

Psalm. lvii. The vngodly men are lyke a ferse swellyng see which can not rest, but the waues of it rebounde with vyolence castynge out stynke and fylthenes: the deuylysshe vngodly shall haue no reste. (Sayeth the Lorde) but they

shalbe euer vexynge the rygh-
tuous: and after this they shal
haue a perpetuall gnawynge
in theyr conscyence. Verse.
Lorde heare our prayer. R.
And make vs to aske in fayth
O OVR mercyfull Lorde,
whiche shall saye at the
dredfull houre of thy laste iud-
gemente to these wycked vn-
godly/ go your wayes oute of
my syghte ye workers of wyc-
kednes. We beseche the for
paynful passyon that thou suf-
fred in thy pure innocēt soule
for our redēpcyon, let vs heare
the ioyfull voyce of thy mouth

in the tyme of our redemptyō and glozy, sayenge. Cōme to me ye blyssed chyldzen of your father, and receyue the kyngdom of heauē prepared foz you fro the beginning throw your sauyour Jesus Chryst. Amen

The .ix. Houre.

O GOD bende thy selfe in to my helpe.

Lozde haste the to helpe me.

Glozye be to the father, to the sone, and to the holy ghost.

As it was in the begyn. &c.

Prayse ye the lozde. Hympne.

PRAYSE we oure Father louyngly. Whiche gentely vs preserued. whē we forsoke hym wretchedly. And by synne had death deserued.

His mercy was so bountcous That althoughe we thus fell Frely in christ he pardoned vs And agayn rede med fro hell.

Glory be to the Trinite, the father, sone, and spirit liuyng Whiche are one god, and persones thre. To whome be prayse without endynge.

In conuertendo.

WHEN the lord turned ẏ captiuyte of Syon: we

were made glad.
Then was our mouthe full of myrthe: and our tongue of wylfulnesse.
Then shall they say amonge the gentylles: the lorde hathe magnifyed to do with them.
The lorde hath magnyfyed to do with vs: we are made Joyfull.
Lorde cõuerte our captiuite: as a ryuer in the southe.
They that sawe with teares shall repe with gladnes.
They goynge forth wente & wepte: castynge theyr seedes.
But comynge agayne/ they

thall comme with ioye beryng
theyr handes full of corne.
Glory be to the Father. &c.

Nisi dominus.

EXCEPTE the lord had
builded the house: they
had laboured in vayne that
buylte it.

Excepte the lorde had kepte
the Citye: he had watched in
vayne that kepte it.

It is in vayne for you to a-
byde before lyght: aryse after
youre syttynge, yea that eate
the breade of sorowe.

When he hath gyuene slepe
to his welbeloued: loo, the he-

rytage of the lordes chyldren the reward is the fruyte of the wombe.

As arrowes in the hande of the myghtye: so are the chyldren of smyters.

Blysſed is that man whiche fulfylled his deſyre of theym: he ſhall not be confounded when he ſhal ſpeake to his enmyes in the gate.

Glory be to the Father. &c.

Beati omnes.

BLYSSED are all that feare the lorde: whiche walke in his wayes.

For thou ſhalt eate ỹ labours

of thy handes: thou shalte be blyssed, and well shalt thou be

Thy wyfe as a plēteus vyne in the sydes of thy house.

Thy sones lyke the plantz of olyue trees about all thy table

Do thus shall a man be blyssed whiche feareth the lorde.

The lorde of syon blysse the: and thou shalte se the goodes of Jerusalem all the dayes of thy lyfe.

And thou shalte se the chyldren of thy chyldren: and peace vpon Israel. Glory be &c.

An. Math. vi. Great is the puisyon of god for vs, whiche

byddeth vs fyrste / seke his kyngdom by feare, fayth and trust in hym: and then althynges necessary for oure bodyes shall be cast to vs: but so that we labour in ꝑ which is good.

℣. Lorde heare our prayer.

℟. And gyue vs grace to aske in fayth. ¶ The prayer.

OVR mercyful father / which in teachynge vs to praye by thy sone Chryste / hast cõmaunded vs to call the father, and to beleue that we are thy well beloued chyldren which stryest vp none of thym to pray, but to the intent that

thou woldest heare them, gy-
uynge vs all thynges moze ef-
fectuously and plētuously then
we can eyther alke oz thynke.
We beleche the foz thy sones
sake gyue vs grace to beleue
and to knowe stedfastly that
thy sone our sauyour Chryste
is gyuen of the vnto vs, to be
our sauyour, oure ryghtuous-
nes, our wisdom, our holines
our redempcyō and satisfaccīō
and suffer vs not to truste in
any other saluacyon but in thy
sone: and by thy sone onely
our sauyour Chryste. Amen.

¶ The euen songe.

O GOD bende thy selfe in to my helpe.

Lorde haste the to helpe me.

Glory be to the father, the sone, and to the. &c.

As it was in the beginnyng as it is now, and euer shal be. Amen. Prayse ye the lorde.

Beatus vir.

BLYSSED is that man whiche walketh not in the counsell of the vngodlye: and standeth not in the waye of synners, and sytteth not in the seate of pestilent scornes.

But hath all his pleasure in the lawe of the Lorde: and on it his minde is occupyed bothe day and nyght.

Euche a man shall be lyke a tree planted by the ryuer syde whiche wyll gyue forthe her fruytes in due tyme.

And her leaues shal not wyther: and what soeuer he doth shall prosper.

But so shall not the vngodlye: for they shall be lyke dust whiche is dyspersed with the wynde.

Therfor these vngodly shal not stande in the iudgement:

neyther these synners may a-
byde in the companye of the
ryghtuous.

For the lorde approueth the
way of the ryghteous: but the
way of synners shall perysshe.

Glory be to the Father. &c.

Quare fremuerunt.

WHEREFOR do ỹ gē-
tyls thus swelt & clu-
ster togyther: where-
fore do the people of the Jues
thus knast in vayn.

Wherfore cōspyre ỹ kyngꝭ of
ỹ earth, & ỹ cheyfe preestꝭ thus
caste theyr heedes togyther a-
gaynst ỹ Lord & his anoynted

Sayinge let vs breake theyr bondes: and let vs cast of theyr yockes.

He that hathe his recydence in heuen derydeth them: it is the lorde that scorneth them.

Then he shall speake vnto them in his wrathe: and in his indignacyon / shall he all to throuble them.

I haue constytute / and ordeyned my kynge to be ouer Syon my holye hylle: I shall shewe forth the Lordes commaundement.

The lorde hath sayde to me: thou arte my sone, whome I

haue nowe openly declared;
Aske of me, and I shal gyue
the/the nacyons in to thyne
herytage to be thyne owne
possessyon throughout all the
worlde.
Thou shalte smyte them to=
gyther with an yron Sceptre:
and shalte breake theym lyke
earthen vesselles.
Now therfore ye kynges be
wyse and vnderstand: ye ru=
lers of the earth be contente
to be monyshed and lerned.
Serue ye the lorde busely:
studye for to gyue hym his ho=
nour ioyfully with reuerence

Studye ye for knowledge: leste (he beynge wrathe) your lyfe perysshe.

For his anger shalbe shortly kyndled: and then blyssed are all men that trust in hym.

Glory be to the Father. &c.

Domine quid.

LORDE se what a sorte are these that trouble me: full manye there are that ryse agaynst me.

Many there are that thynke thus on my soule: surely there is no helth to be loked for fro god, vnto this man.

But thou lorde, thou art my

helpe and my glorye: thou lyf-
test vp my heed.
The lorde I called on with
my prayer: and he harde me
euen fro his holy hyll.
I shall lye downe and slepe
I my selfe shall vpwake me/
for the lorde susteyned me.
I shall not feare thousands
of people: althoughe they be-
sege me rounde aboute, aryse
lorde, saue me my god.
Thou shalte gyue all myne
enemyes suche a clap on theyr
chekes: that the teethe of the
vngodly shall be broken.
It is the lordes properte to

saue: and thy people it behoueth to be helped and endued with thy benefyte.

Glory be to the father. &c.

Non nobis dñe.

Not to vs lorde, not to vs: but to thy name/ gyue glory and prayse.

Aboue thy mercye/ and thy trouthe: onlesse the gentylles shuld say, where is theyr god Our god verely is in heuen, he dothe what thynge so euer lyketh hym.

Theyr ymages are but gold and syluere: euene the verye worke of mannes handes.

They haue mouthes, and they speake not: they haue eies and se not.

They haue eares, and they heare not: they haue nose, and they smell not.

They haue handes and nothyng fele they: they haue feete and goo not: with theyr thro-tes make they no noyse.

They are made lyke vnto them that make them: and all that thrust in them.

The house of Israell hathe trusted in the Lorde: for he is theyr helper and defender.

The house of Aaron hathe

truſted in the Lorde: for he is
theyr helper and defender.
O he worſchyppers of the lord
haue truſt in the lorde: for he
is theyr helper and defender.
The lorde hath ben myndful
of vs: and he hath blyſſed vs.
He hath blyſſed the houſe of
Iſraell: he hathe blyſſed the
houſe of Aaron.
He hath blyſſed all that wor-
ſchyp the lorde: as well the lytel
as the great.
The lorde wyll encreaſe his
good mynde towarde you: to
warde you, and towarde your
chyldren.

Ye are blyssed of the Lorde, which hath made heuē & earth

The verye Heuens, are the lordes: but the earthe hath he gyuen to the chyldren of men.

The deade shall not prayse the Lorde: neyther they that go downe in to hell.

But we that lyue shall prayse the lorde: fro this tyme forthe and euerlastynge.

Glory be to the Father, &c.

An. Roma. xv. We that are stronge (sayth Paule) ought to beare the fraylnes of them whiche are weyke: and not to stande in our owne conceytes

Let euerye man please his neyghboure vnto his welthe and edyfyeng, for Chryst pleased not hym selfe, but as it is writte: the rebukes of thē that reuyled the, fell vppon me.

Thankes be to god. Hympn.

BLYSSED be god ỹ Father almyghty. Which hath strengthened his feble flocke. With stedfast faythe, and bolde spiryte. To beare his crosse, burthen, and yocke these are the last dayes perylous. Frely christes gospel to professe. Comme downe lorde shortly to Judge vs.

And take fro vs this heuines
Amen. Vse. What thynge is
precyous in goddes syght. Ye.
The deathe of his faythfull
men. The songe of oure
Lady. Luke the. i. Chapter.

Magnificat.

Our soule magnifieth the
Lorde.

And my spirite reioyseth in
god my sauyour.

For he hath loked vpon the
poore degre of his handmay-
den: beholde now fro hence
forthe shall all generacyons
call me blessed.

For he that is myghtye hath

done to me greate thynges
and blyssed is his name.
And his mercye is alwayes
vpon theym that feare hym:
throughout all generacyons
He hathe shewety strenghte
with his arme: he hath scate-
red thē that are proude in the
ymagynacyon of tehyr hartes.
He putteth downe the mygh
tye from theyr seates: and ex-
alteth them of lowe degre.
He fylleth the hungry with
good thynges: and sendeth a
way the ryche empty.
He remembreth mercye: and
helpeth his seruaunt Israell.

Euen as he promysed to our fathers: Abraham and to his seede for euer.

Glory be to the father. &c. Amen.

Somtyme the scripture with the gospell was so free / that they were preched of the mouthes of holy women as of our blyssed lady of Anna Phanuelis doughter, and of the .iiii. doughters of Philyppe. But now beholde (sayth the lorde) by his prophet Amos. I shall sende a hunger into the earth not to hūger for bodely foode nor the thyrste for water / but hunger and thyrst to here the

wozde of the lozd and men shal go fro the one se to the other. compassynge about frome the nozth to the East, sekyng the wozde of ℔lozd and they shall not fynde it. ℣. O lozde send vs the preachers of thy wozde ℟. And gyue vs grace to beleue it. Amen. The prayer

OVR mercyful Father which by thy wozde/ made all thynges, and by it shalte vnmake agayne at the tyme apoynted: and with thy ferefull wozde dyd cast downe Adã with thy cõfoztable wozde lifted hym vp again. Also by thy

worde thou hast declared thy
wyll, and gyuen vs the know
ledge of the, by the Fathers &
prophets & at the laste by thy
owne sone Chryste. sendynge
hym to preache it as a thynge
so necessarye that without it,
there is no knowledge of the:
no fayth, no saluacyō no helth
therfore we beseche the for thy
wordes sake, & for thy glorye
therin: to set vp thy worde a=
gayne, & make it to be knowē
whiche hath so long tyme ben
darkened with mēnes dreams
& thrust downe with mennes
wordes & mennes lawes: so

that bythy worde now at the last we myght knowe thy wyll fro mennes pleasures, & finally to beleue onely thy worde/ and do thy wyll. By thy sone our lorde Jesu Chryst: Amen.

The Complyn.

TVRN vs to the, O god: oure sauyour.

And turne thy wrath from vs.

O god bende thy selfe in to my helpe.

Lorde haste the to helpe me.

Glory be to the father, to the sone: and to the holy ghost.

As it was in the beginnyng as it is now and euer shall be Amen. Prayse ye the lorde.

Usquequo domine.

How longe lorde wylte thou forget me for euer howe longe doest thou turne away thy face fro me?

Howe longe shall I caste polyces in my mynde, and heuynes in my herte day by daye? howe longe shall my enemy be exalted ouer me? beholde, and heare me (O lord) my god Illumyne myn eyes leste I slepe any tyme in death: that my enemye neuer say, I haue

preuayled agaynst hym.

They that trouble me, wyll reioyce yt I be moued: but I haue trusted in thy mercy.

My harte shall reioyce in thy saluacyon: I shall synge vnto the lorde that gyueth me benefytes: & shall prayse the name of the most hygh lorde.

Glory be to the Father. &c.

Iudica me deus.

IVDGE me O god, & discerne my cause agaynst vnholy people: fro a man vniuste & deceytfull delyuer me.

For thou o god arte my fortresse: why hast thou forsaken

me: wherfore do I go all so-
rowefull whyleſt my enemye
dothe vexe me:

Sende forth thy lyghte and
thy truethe: they haue led me
and brought me in to thy holy
hyll and thy habyt acyons.

And I ſhall enter vnto thy
aulter, to god that reioyſeth
my youth.

I ſhall prayſe the with harpe
(o god, my god) why art thou
my ſoule ſorowfull: and why
doeſt thou trouble me:

Truſt in god, for yet ſhall I
prayſe hym: the ſauynge helth
that I loked for and my god.

Sepe expugnauerunt.

OFTYMES haue they aſ-
ſayled me: euen fro my
youth: let Iſraell now ſpeake
Oftymes haue they aſſayled
me, euen from my youth: and
yet they coude not hurte me.
Vppon my backe haue ſyn-
ners buylded: they haue en-
lengthed wyckednes.
The ryghtuous lorde ſhall
cut ſunder the neckes of ſyn-
ners: they ſhalbe confounded
and ouerturned, all that hate
Syon
Let them be made as hay to
thetche houſes: that dyde wy-

ther before it was pulled vp.
Wherof he that shall mawe
hath not fylled his hande: nor
he that gathereth handefulles
his bosome.
And they that passed by sayd
not, the blyssynge of the lorde
lyghte vpon you: we do blysse
you in the name of god.
Glory be to the Father. &c.

Domine non.

LORDE my hart is not
exalted: neythere are
myn eyes set a lofte.
Neyther haue I walked in
greate thynges: nor in mar-
uayles aboue me.

Yf I dyd not thynke mekely
but haue exalted my soule.
As a weanlynge is fro his
mother: so let my soule be re-
warded.
Let Israell trust in the lorde
fro this tyme forth and euer-
more. Glory be to the father.
An. Israell in scrypture be-
tokeneth the elect chyldren of
god, whiche when they are in
the moost extremest afflyccyon
lykelye to be forsaken of God
and man, then haue they god-
des help moost present (yf they
faythe fayle not. ii. Parali. ii.
When we are dryue to suche

an harde straynt, that we can not tell what we do: then only is there left vs this last shyfte and prelēt helpe, to lyft vp our eyes to the lorde. Thankes be to god. ¶ The hympne.

WORSHYP we ỳ Spiryte purely. Whiche noued Symeon the sage. In his armes to take reuerently. Our sauyour yet tēder of age. When his Father, and his Mother. Presented theyr yonge chylde Jesus Symeon amonge all other. Prayed the lorde sayeng thus.

¶ Nunc dimittis.

LORDE nowe lettest thou thy seruaunt departe in peace: accordynge to thy promyse.

For my eyes haue seue thy sauynge healthe.

Whiche thou hast prepared: before the face of all people.

A lyghte to be shewed vnto the gentyls: and to the glorye of thy people Israell.

Glory be to the Father. &c.

Ant. Howe ferefull a iudgement is it to be reiect and cast from the lorde, and not to be called his people. Which iudgement is nowe fallen vpon

the Jues. Whiche sometyme were called his people of Israell. Verse. Kepe vs Jesus confyrmed in thy worde. Re. Holde vs to thy trouthe: and cast vs nat from the. Prayer.

O LORD Jesu restore Israell we praye the: yea restore the hole worlde / teachyng vs with ȳ spiryte of the trouthe, that we all with one mynde and one assent myght ron after the glori of thy name Graunte vs, O mercyfull sauyour that we myght se that glorious takynge vp agayne of Israel which shall be to the

worlde as a newe ryſynge a=
gayn from death to lyfe; that
thus all the hole word myghte
lyue vnder the alone moofte
perfyte hyrdeman, and thou
myght reygne in vs all. To
whome with the Father, and
the holy ghooſt, be glorye, ho=
nour, empery, and rule in to
the worlde of worldes. Amen

The ſeuen Pſalmes.

Domine ne in.

O LORDE Re
buke me not
in thy furye: ney=
ther chaſtene thou
me in thyn anger.

Haue mercy on me lord, for I am lycke: heale me lorde / for my bones are brouled.

And my soule is verye sore troubled: but how long lorde.

Turne the lorde and delyuer my soule: saue me for thy mercy

For there is none in deathe that hath mynde of the: and in hel: who wyll knowledge the?

I haue labored in my sorowe I shall euerye nyghte wasshe my bed: with teares shall I weate the place where I lye.

Myne eye is troubled with wodnes: I haue waxen olde amonge myn enemyes.

Away from me all ye that worke wyckednesse: for the lorde hathe herde the voyce of my weepynge.

The Lorde hathe herde my prayer: the lord hath herde my peticyon.

Let all myne enemyes be ashamed: and confounded very quycly.

Glory be to the father. &c.

Beati quorum.

BLYSSED are they, whose iniquites are forgyuē & whose sinnes are couered Blessed is the man, to whom god shall not impute synne:

men into thy heruest. We.
That ẏ vouchesafe lorde to gyue the herers of thy worde lyfely grace to vnderstand it, and to worke therafter be the vertue of the holy ghost. We.
That they which are weyke in thy vertu: and soone ouer cōme in temptacion: that thou of thy mercy wylt helpe them and strength them. We pray.
That ẏ vouchesafe to gyue peace to oure kynge (Henry) and amonge all kynges vniuersall. We pray the to here.
That to the Fruytes of ẏ earthe thou gyue encrease: and

conſerue them. We praye the
That thou lorde wylt heare
our prayer. We pray the.
O thou the very ſone of god
We pray the to heare vs.
O lambe of god that takeſt a-
way the ſynnes of the worlde
Haue mercy on vs.
O lambe of god that takeſt a-
way the ſynnes of the worlde
Haue mercy on vs.
O lambe of god that takeſt a-
way the ſynnes of the worlde
Geue vs peace and reſt. Amē.
℣. Lorde heare my prayer.
℟. That my clamour maye
cõme to thyne eares. Prayer.

LORD god which wyl-
lest not synners to to
perysche and dye in theyr wor-
kes but rather wyllest ꝑ they
shal conuert and lyue. Wher-
fore we humblye praye the to
forgyue vs nowe whylest we
haue tyme & space. And mek-
lye we praye the lorde, to open
the veryte of oure Catholyke
fayth, and destrole al antechri-
stes with all theyr iugelynges
& crafty sysmyes, which do the
so sore oppresse, and daunger
thy people to dampnacyon.
Cease this syme Lorde, and
that the moost holy worde of

gospell maye plentuously be preached without crafte or dyssymulacyon: whiche beareth with it thy holy spiryte and lyfe to conforte all that hunger or thyrste to drynke therof. By the vertue of our lorde Jesu Chryst. Amen.

¶ The Prophet Esaithe. xlv. Chapter.

LO, the Lord is yet alyue, whose powere is not so mynyshed: but he may yet saue vs: neyther are his eares so stopped, but he wyll yet heare vs.

¶ The psalmes of the Sonday.

O GOD my God loke towarde me: why haste thou forsaken me: far fro my healthe are the wordes of my synnes.

My god I wyll crye and call to the by day: and thou wylte not heare me, and lyke so by nyght, and thou wylt impute it to myn ignorawnce.

Thou truely dwellest in the holy place, the prayse of Israel Our fathers haue trusted in the: they haue trusted, & thou

haſt delyuered them.

They haue cryed to the, and they are made ſafe: they haue truſted in the, and they were not confounded.

I truely am but a worme, & no man: the approbry of men & am out caſt of all the people.

All that euer ſawe me laughed me to ſcorne: they ſpake with theyr lyppes/and nodded theyr heedes.

Sayenge he hath truſted in the Lorde: nowe let hym take hym: let hym make hym hole: for he loueth hym.

For thou arte he that haſte

drawen me from the wombe, and was my hope frō the brees= stes of my mother. I was cast out frō my mothers wome to ȳ Thou arte my god from my mothers wombe: departe not fro me.

For tribulacyon is nere: and there is none to helpe me.

Many calues haue compassed me: and fat bulles haue beset me aboute.

They haue set theyr mouthȝ wyde opē vpon me: lyke a Ly= on raumpynge and rorynge.

I was powred forthe lyke water: and al my bones wers

dysperſed aſonder.
My hart was made lyke melt=
tynge ware: within the myd=
deſt of my belly.
My ſtrengths was dyed vp
lyke a ſchell: my tongue cleued
faſt to my iawes & thou haſte
brought me to deed duſt.
For dogges compaſſed me a=
boute the counſell of yll men
hath beſet me.
They haue bored my handes
and my fete: they haue num=
bred all my bones.
They truely haue cõſydered
and loked on me: and haue de
uyded amonge them my gar=

mētes, and vpon my cote they haue cast lottes.

Prolonge not good Lorde thy helpe frome me: but loke vnto my defence.

Delyuer my Soule fro the swoorde: and myn onely soule fro the hande of the dogge.

Saue me fro the mouthe of the lyon: and my humylyte frō the hornes of vnicornes.

I shall shewe thy name to my brether: & I shal prayse the in ỹ myddest of the cōgregaciō

Ye that feare the lorde prayse ye hym: all the hole seede of Jacob glorifye ye hym.

Lorde let all the seede of Is-
rael fere him, for he dispiseth
not: nor turneth not his face
fro the prayer of a poore man.
Nor he turneth not his face
awaye fro me: & when I cryed
vnto hym, he hath herde me.
At the shall my prayse be, in
the great cõgregacyon: I shal
yelde vppe my vowes in the
syght of them that feare hym.
Let pore men eate, and they
shall be satysfyed, & they shall
prayse the lorde: they that seke
after hym theyr hartes myght
lyue worlde without ende.
All the Costes of the earthe

shall remembre them selues: &
shalbe conuerted to the lorde.
And all nacyons of people:
shall pray in his syght.
For the kyngdome is the lor-
des: and he shall rule the peo-
ple.
All the rychemen of the erth
haue eaten, and worshypped
hym all that shall descende in
to the earthe shall fall downe
in his syght.
And my Soule shall lyue to
hym: and my seede shall serue
hym.
The generacyō to come shall
be shewed vnto the lorde: and

the heuens shall shewe to the iustyce that he hathe done to the people that shalbe borne.

Dominus regit me.

THE lorde ruleth me / and nothyng shal fayle me: in a place of pasture there hath he syt me.

He hath brought me vpon a fresshe water: he conuerteth my soule.

He hath led me on the pathes of iustyce for his names sake.

For all thoughe I walke in the myddes of the shadow of deah: I shall feare no harme for thou arte with me.

Thy staffe and thy rode: they haue confoyted me.

Thou hast prepared a table in my syghte: agaistnge them that trouble me.

Thou hast soupled my heed in oyle: and my cup beyng ful is vyght goodly.

And thy mercy shall folowe me: all the dayes of my lyfe.

And that I maye inhabyte in the house of my Lorde: for the lengthe of my dayes.

Dñi est tra. In the matyns.

Ad te leuaui.

Unto the lode haue I lyfte vp my soule: my

god, I truſt in the, let me not be aſhamed.

Do not lette not myn enemyes mocke me: for truely all that euer truſte in the, ſhall not be confounded.

Let all them be confounded: that worke wyckednes in vayn.

Good lorde ſhewe me thy wayes: and teache me thy pathes.

Direct me, and teache me in thy truethe: for thou arte my god my ſauyour, and I haue ſuſteyned the all the hole day

Haue myn de good Lorde of thy mercyfulneſſe. and of thy

mercyes which euer hath ben
The offences of my youthe,
and my ygnorauances: do thou
not remember.
Thou for thy goodnes good
lorde haue mynde of me: accor-
dynge to thy mercy.
The lorde is swete & ryghtu
ous: for this he gyueth a lawe
to thē that goo out of the way.
He shall dyrecte the mylde in
Judgemente: he shall teache
meke his wayes.
All the wayes of the Lorde
are mercy and veryte: to them
that requyre his testamente,
and his promyses.

For thy name good Lorde, thou shall haue mercy on me synne: for truely it is great.

Who is that man that feareth the lorde: he hath ordeyned a lawe to hym in the way whome he hath chosen.

His soule shal dwell in goodnes: and his seede shall inherite the earth.

The lorde is a sure grounde to thē that feare hym and the testament of hym selfe, that he may be manyfested to them.

Myn eyes are euer vnto the lorde for he shall pull my fote out of the snare.

Loke on me, & haue mercye on me: for I am alone & poore
The trybulacyõs of my hart are multyplyed: delyuer me fro my neceſſytes.
Beholde my humylyte and my labour: and forgyue me all my fautes.
Beholde myne enemyes, for they haue multiplied and they haue hated me with a wycked hate.
Kepe my ſoule, and delyuer me I ſhall not be aſhamed, for bycauſe I truſte in the.
Innocentes and good men, haue cleued to me: for bycauſe

that I haue sustayned the.
O god delyuer Israell: fro all trybulacyons.

Iudica me domine.

IVDGE me Lorde, for I haue entred in my innocency: & trustyng in the lorde. I shall not be made weyke.
Proue me good Lorde, and tempte me bothe my reygnes and my harte.
For thy mercy is before my eyes: and I haue delyted in thy thought.
I haue not made my seate with the counsell of vanyte: nor I shall not enter in with

them that do wyckednesse.

I haue hated the congregacyō of wycked men: and with wycked men I shall not syt.

I shal washe my handes amonge the innocentes: and I shall compasse aboute thyne aulter, O lorde.

That I may heare the voyce of thy laude: and that I may shewe forth al the wonderous workes.

Lorde I haue loued the beutye of thy house: & the place of the inhabytacyon of thy glory

O god destroye not my soule with the wycked: nor my lyfe

wolth bloudy men.

In whose hande is wycked nesse: and theyr ryght hande is fylled with bzybes.

I truelye haue entred in, in myn innocency: redeme me and haue mercy on me.

My god hathe stande ryghte by, O lozde: in the congregacyons I shall blysse the.

Dñs illuminatio mea.

The lozde is my lyght, and my healthy: whome shall I feare?

The lozde is the defender of my lyfe: at whome shall I quake?

Whyleſt yll doer approche to me for to deuoure my fleſche. My enemyes which trouble me: they were made weyke, & fell downe.

If they pytche Paulyons agaynſte me: my herte ſhal not feare.

If a baytayle ryſe agaynſte me: I ſhall truſt in it.

One thynge haue I aſked of the lorde that I ſhall requyre: that I maye inhabyte in the houſe of the lorde all the dates of my lyfe.

That I may ſe the wyl of the lorde: and viſyte his temple.

For he hathe hyd me in his tabernacle in the yll daye: he hathe defended me in the secrete place of his tabernacle. He hathe exalted me vpon a rocke: & nowe he hath exalted my heed aboue myn enemyes I haue gone about and haue offered in his Tabernacle: I shall synge the sacrifyce of inuocacyon, & shal say a Psalme vnto the lorde.

Heare my voyce lorde, wherwith I haue cryed vnto the: haue mercy on me & heare me My harte hathe sayde to the, my face hath sought the: thy

face lorde I shall requyre.

Turne not thy face awaye fro me: do not swarue fronie thy seruaunt in thy wrathe.

Be my helper forsake me not neyther dyspyse thou me. O god my sauyour.

For my father and my mother haue forsaken me: but the lorde hath receyued me.

Lorde, set me a lawe in thy way: & leade me in a streyght path in spyte of my enemyes.

Dette me not goo after the myndes of them that trouble me: for vntrust witnesse hath ryse agaynst me, and wycked-

nesse is layde vnto me.

I beleue to se the goodnesse of the lorde in the lande of the lyuynge.

Loke after the lorde, do mãfully: and let thy herte be conforted and abyde the lorde.

Ad te dñe clamabo.

O LORDE I shall crye vnto the, o my god be not sylente towarde me: leste whã thou shalt hold thy peace to me, and I shall be lykened them that dyscende downe in to the lake.

O good lorde here the voyce of my prayer, whyle I praye

to the: whyleſt I lyfte vp my handes to thy holy temple.

That thou doo not delyuer me amonge the ſynners: and that thou do not loſe me amōg them that worke iniquite.

Which ſpeake peace to theyr neyghbour: and theyr hartes are full of yll.

Gyue to them accordynge to theyr workes: and accordyng to the wyckednesſe of theyr inuencyon.

Gyue to them accordynge to the workes of theyr handes: ſo gyue them theyr rewarde.

For bycauſe they haue not

vnderstãde the workes of the lorde: and in the worde of his hand thou shalt distroye them & thou shalt not edyfye them.

The lorde is blyssed: for he hathe herde the voyce of his supplyaunt.

The lorde is my helper and my defẽder: and in hym hathe my harte trusted, and I haue ben helped.

And my flesshe hathe reflorysshed: & I shall be confessed to hym with all my wyll.

The lorde is the strength of his people &: he is the defender of the helth of his anoynted.

O good lorde make safe thy people, and blysse thyne enhe-
rytaunce: and gouerne them
and extoll them for euer.

Afferte domino.

BRYNGE vnto the lord
O ye Sones of God:
bryng to the lorde, the sones
of Wethers.

Bryng ye to the lorde, glory
and honour: bryng ye to the
lorde, the glory of his name,
prayse the Lorde in his holye
Courte.

The voyce of the lorde vpon
the waters: the god of maie-
stye hath thondered the lorde

ouer many waters.
The voyce of the Lorde in vertue: the voyce of the lorde in excellence.
At the lordes byddynge the Cedar trees are all to broken and the lord wyll breake euen the Cedar trees of Lybany.
And he shall dystroye them lyke a calfe of Lybanye: and he is loued lyke as the sones of vnycornes.
The voyce of the lorde cutteth the flambes of fyer: the voyce of the lorde smytynge the deserte, and the lorde shall meue the deserte of Cades.

The voyce of the lorde prepa-
rynge hertes: and he shall
open the thycke places and in
his temple all men shall gyue
glorye.

The lorde hath made the de-
luge to inhabyte: and he shall
reygne kynge for euer.

The lorde shall gyue vertue
to his people: the Lorde shall
blysse his people in his peace.

Exultabo te dñe.

I SHAL exalt the, o lord
for thou haste defended
me neyther hast thou suffred
myne enemyes to haue theyr
pleasure vpon me.

O lorde my god I haue cryed to the: and thou hast healed me Lorde, thou haste broughte my soule out of the lawe place thou hast preserued me from them that dyscēde into the pyt.
Synge to the Lorde ye that āre his sayntes: and cōfesse ye the memory of his holynesse.
For there is vengeaunce in his displeasure: and lyfe in his pleasure.
At the euenyng, mournyng shal continue: and in the mornyng gladnesse.
Verely I sayde in my welthynesse: I shall neuer more

be meued. Lord throwe thy good wylle thou haste lente strength vnto my beauty.
Thou turned thy face frome me: and I was astonyed.
Vnto the lorde shall I cry: & shall make prayer to my god.
What profyte is there in my blode: when I shall discende into corrupcyon.
Shall dust make knowledge vnto the: or shall it publysche thy trouthe.
The lorde hath herde, and hathe had mercy on me: and the lord is made my helper.
Thou hast turned my sorow

into Joye: ẏ hast cut my sacke, & hast cōpassed me wͭ gladnes

To ẏ ende ẏ my glory myght synge to the, & myghte not be pryckt o my lord god I shall euermore cōfesse ẏ. In te dñe.

IN the lorde haue I trusted, let me not be confounded for euer: delyuer me in thy ryghtuousnesse.

Encline thyne eare vnto me make hast to delyuer me.

Be thou to me a god, & a protector: and in ẏ house of refuge that ẏ woldest make me safe.

For ẏ art my strenght and refuge: and for thy name sake

thou shalt bryng me forth and shalt norysh me.

Thou shalt bring me out of ỹ snare which they haue hyd fro me: for thou art my protectour In to thy hãdes (O lorde) do I cõmẽd my spiryt: O lord god of trueth e ỹ haste redemed me Ā. Christ was made obediẽt for vs vnto death: euen vnto the death of the Crosse. ℣. Holy mother of god praye for vs to thy sone. ℟. That we may be able to his promissiõ. ℣. Greatly to be praised is Johñ the Euangelyste. ℟. Wh che leneth on ỹ brest of Jesu christ

BEGARD (we beseech thee Lord) this thy household: for the which our lorde Jesus christ hath not douted to be delyuered into ỹ hãdꝫ of yl doers & to suffer the payn of ỹ Crosse Lord Jesu Christ, we beseche the of thy goodnꝫ to accept the Intercessiõ of ỹ glorious virgin Mary thy most holi mother for vs both now & at ỹ houre of our deth whose moste blysled herth ỹ swoorde of sorowe dyde perce at the houre of thy Passiõ Lord god we pray ỹ that the prayer of blysled. S. Johñ thy

apostle & Euangelyst maye be euer auailable to vs, both now and at ỹ houre of death. which whē thou wast dyenge on the crosse dyd cōmēde ỹ virgin thy mother vnto a virgin. Which lyuest and reygnest with ỹ father & the holy ghost in vnyte. Worlde without ende. Amen

The glorious passyon of our lord Jesu christ, delyuer vs fro sorow and heuines and bryng vs to the Joyes of paradyse.

The virgin mary wt her holy son̄ giue to vs theyr benedicciō

To the holy and indyuysyble Trinite, to the humanyte of

Jesu Chryst crucyfyed, glorye infinite be gyuē of euery creature world without ende. Am̄.

ALL hayle most benyng Jesu full of mercy and grace. Blyssed be thy passyon death and woūdz. And blyssed be the bloude of thy body. Lord, haue mercy on me wretched synner. Most swete lord gyue to me a cleane & a cōtrite hart, quyet & pacięt, a body chaste, humble, obedyēt & stable: & alway redy to thy seruyce. Which lyuest & reygnest, god: world without ende, Amen.

A goostly Psalme of the Catho-

lyke fayth, made by Athanasius called. Quicunq; vult.

WHO soeuer he be, ye wyll be saued: before al thing, ye he hold & vnderstāde true catholyk faith Whiche fayth, but yf euerye man wyll kepe hole and inuyolate withoute doute he shall perysh foreuer.

Truely this is the true Catholyke faythe/that we worshyp one god in Trinite, and the Trinite in vnite.

Neyther we confoundynge the persones: neyther seperatyng the substaunce.

The ylone of ỳ father is one ỳ ylone of ỳ Sone another, ỳ perſoñ of ỳ holy ghoſt an other But the diuynyte of the Father, and of the Sone, and of the holy ghoſte: is one equall glozy coeternе maieſtye.

What father, ſuche Sone, ſuche holy Ghoſt.

The Father is vncreate, the Sone is vncreate, vncreate is the holy Ghoſt.

The Father is without meaſure ỳ ſone is wout meſure, ỳ holy ghoſt is without meaſure

The Father is euerlaſtynge the ſone euerlaſtynge, the ho-

ly ghost euerlastynge.

And not withstãdyng there is not thre euerlastynge: but one euerlastynge.

As they are not .iii. vncreat nor thre wout mesure: but one vncreat & one without mesure

Lykewyse the Father is almyghty: the sone almyghtye, and the holy ghost almyghtye,

And uot withstandyng they are not thre Almyghtye: but one god almyghtye.

So the Father is God, the sone god: the holy ghost god.

And not withstandyng they are not thre godds: but one god

So the father is a Lorde, the Sone a Lorde, the holye Ghost a Lorde.

And not withstandyng they be not thre lordes, but one lord

For as we are cõpelled by the verye truethe of Christes faith to cõfesse seperately euery one persone to be God and lorde.

So we are prohybyte by the very true catholyke religyon of Christes faith: to saye there is thre goddes, & thre lordes.

The father is made of none neyther create nor gotten.

The son is frõ ỹ father alone: not made nor creat, but gottẽ.

The holy ghost is fro ȳ father and ȳ sone: not made nor create, nor gottē, but procedynge Therfore is but one father, not thre fathers: one sone, not thre sones: one holy ghost, not thre holy ghostes.

And in this trinyte there is none before or after another: nothynge more or lesse, but all the .iii. persones are coeterne and coequall to them selfe.

So that it may be by althynges, as nowe it hathe ben a-boue sayde, that the Trinyte in vnite, & the vnite in trinite may be worshypped.

He therfore that wyll be sa-
ued, let hym so thynke and vn
derstande of the Trinyte.
But it is necessarye to euer-
lastynge healthe, that euerye
chrysten man beleue faythful-
lye, also the Incarnacyon of
our lorde Jesus Chryst.
It is therfore the ryght fayth
that we beleue and confesse
that our lorde Jesus Chryste
is the sone of god and man.
He is god by ꝯ substaũce of ꝯ
father gottẽ before al worldes:
and he is mã by ꝯ substaũce of
his mother born in this world
Perfyte god, perfyte man:

beynge of reasonable soule of flesche hnmane.

Equall to the father by his godheed lesse then the father by his manheed.

Which though he be God and man: notwitstandynge he is two, but one Chryst.

Truely he is one, not by the turnynge of his godheed in his mãheed: but by assũptyng of his mãheed in his Godheed

Truely he is one, not by confusyon or myxture of substaũce but by vnyte of persones.

For as the reasonable soule & fleschli bodi is or make thone

mā: so god & mā, is one Chryst
whiche hath suffered death
for our helthe, he hath descen-
ded to heelles he hath ryssene
from death the thyrde day.
He hath ascended to heuens
he sytteth on the ryght hande
of god the father almyghtye:
frome thence he shall comme
to Judge quycke and deed/
At whose cõmynge all men
haue to ryse with theyr body-
es: and shall gyue account of
theyr owne proper dedes
And they that haue done we
shall go into euerlasting lyfe:
they that haue done yll in to

euerlastynge fyer.

This is the catholyke faythe which but euery mã faythfully & stedfastly shal beleue, he shal not be able to be saued. Amen

☞ The office of all estates .i. Timothe .iii.

A BYSSOP muste be faultlesse, the husbande of one wyfe, sobre, discrete, honestly apareld, herberous, apte to teache, not dronkē, no fyghter, not gyuē to fylthye lucre: but gētyl abhorryng fyghting, abhorring contuousnesse: and one that ruleth his owen house honestly, hauing childrē vnder

obedience with all honestye.

☞ Rulers. Sapience.i.

Ye that are rulers of the erth se that ye loue ryghtuousnes and that ye cõmyt no vnryghtuousnes in Iudgement.

Leuitici. Thou shalt not fauour the poze, noz honour the myghty, but shalt Iudge thy neyghbour ryghtuously.

☞ The cõmons. Leui.xix.

Ye shall not decepue youre bzethzen, neither with weight noz measure: but shall haue true balaunces & true weightz, foz I am the lozde your god.

☞ Husbaudes. Ephesi.v.

HVSBANDES loue youre wyues euē as Chryst loued the congregacyon, & gaue hymselfe for it, to sanctifye it, and clēsed it in ŷ fountayne of water, through the worde to make it vnto hym self a glorious cōgregacīō, without spotte or wrynckle or any such thynge So oughte men to loue theyr wyues, as theyr owne bodies He that loueth his wife, loueth hym selfe. For no man euer yet hated his owne flesshe: but norysshed it.

Wyues. Ephes. v.

WYues, submyt youre selues

S

to your owne husbādes/as to the lord. For ẏ husband is the wyues heed, euē as Chryste is the heed of ẏ congregacyon. Therfore as the cōgregacyō is in subieccyon to Chryste: lykewise let ẏ wiues be in subieccion of theyr husbād/ in all thīg/

Fathers and Mothers Ephesians. vi.

Ye Fathers, moue not your chyldren to whrath: but bryng them vp with nurture and formacyon of the lorde.

Chyldren. Ephesi. vi.

Chyldrē obey your fathers & mothers, in ẏ lorde: for so it is

right. Honour thy father & mo
ther (this is ỹ fyrst cõmaunde=
ment that hath anye promyse)
that ỹ mayst be in good estate,
and lyue longe on the earthe.

Maysters. Colos. iii.

Ye maysters do to your ser=
uaũtes ỹ which is iust, & equal
puttyng away all bytternes &
threthenynges knowyng that
ye haue also, a maister in heuẽ

Seruauntes. Colo. iii.

Seruaũtes, be obedyente to
your bodelye maysters, in all
thynges, not with eye seruyce
as men pleasers, but in syng=
lenes of hert fearing god. And

what so euer ye do, do it herte-
ly as though ye dyd it to ỳ lord,
& not to mẽ: for so moch as ye
know ỳ of the lord ye shall re-
ceyue ỳ reward of inheritaũce
for ye serue ỳ lord Christ. Amẽ

¶ Wedowes. 1. Timothe. v.

She that is a very wedowe &
frendlesse, putteth her trust in
god and cõtinueth in supplica-
cyon and prayer nyght & day.

¶ The .xiii. of all.

Loue thy neygboure as thy
self, & what so euer ye wolde ỹ
other shuld do to you: do ye e-
uen ỹ same to them. And what
ye wold not ỹ other mẽ shulde

do to you se ẏ ye do it not to thē

A prayer of Esaie. lxiii. Chap.

LORDE, loke oute fro heuē, & beholde fro thy holy habitaciō, & fro the seate of thy glorye. Where is thy strengthe: where is thy softe plentuous pyte: and the ryche multytude of thy mercyes, are all these herdened agaynst vs: verelye thou art oure Father. Abrahā now knoweth not vs, nor Israell knoweth vs: but ẏ lord, thou art my father, thou art our redemer, thy name is frō the begynnynge. Wherfor hast thou made vs (O lord)

to arre from thy wayes: Hast thou hardened our hartes lest we shulde fere the: Turne the for thy promyse made to thy seruaũtes, & for the trybes of thy herytage, for fewe of thy people entoyed ỹ possessyõ of theyr lande, & that but a lytell whyle our enmyes haue spoyled thy holy place, & trodene it vnder theyr feete. And we were regarded so vyle as though thou had neuer ben lorde ouer vs: and as thoughe thy glorypous name had neuer ben called vpon and shewed ouer vs. I wold thou woldest all to brek

heuens, & cõme downe ones/ that these hylles myght melte awaye at thy presence, as the brẽnyng of a cõsumyng fyer, wher euen water boyleth out fyer ỹ thy name myght be knowen to thyn enmy/ & these vngodly myghte be shamed and troubled at thy presence. Whẽ thou wrought meruailous thi= ges for vs, then we loked not for thẽ: thou camest down and the hylles wasted awaye with tremblynge before thy face, & from ỹ begynnyng herde they not/ nor perceyued with theyr eares neyther with anye eye

was there seene any god besy-
des the/ to haue wrought such
meyrueyls and that to men
which gladlye dyd ryghteous-
nes, & thoughte vpon the in
thy wayes. But nowe lo, thou
art angry bycause we are syn-
ners & euer haue ben in sinne
although we were delyuered
from perrilles. And all we are
wrapped in fylthye vncleanly-
nesse. yea, all oure ryghtuous-
nesse is spotted lyke ỹ clothes
of a mõsterous woman. And
we are fallen awaye lyke lea
ues. And oure iniquytes haue
caried vs awaye lyke a whyrle

wynd. And there is none left that wyll calle for helpe in thy name. No, not one that wyll ryse vp & holde the with prayer: for thou hast hyd thy face fro vs, & haste dryed vs vp, in the hande of oure iniquites. But nowlorde thou art our Father we are but claye, and thou art oure potter, & all we are the workes of thy handes: be not angrye o Lorde, euer so sore: & remēbre not alwayes oure wickednes. Lo, behold we beseech the, all we are thy people, the Cityes of thy holye place are forsaké. Syō is turned in

to a deserte. Jerusalē is desolate, the house our holynes & prayer, & of oure glorye in the which our fathers prayed the is turned into a heape of fyer & all thynges that we delyted in are turned into wylderues Wylt thou not lorde be auenged of these thynges: Wylt thou hold thy peace, and scourge vs thus euer so greuously: finis.

☞ The songe of Anna Helias wyfe .1. Regum. ii. Chapiter.

My herte is pleasauntly set at rest in the lorde: my strength to conceyue is ste

red vp thorowe my god. Now may I speake freelye vnto my enemyes, for I am made glad in my sauyour. There is none so holy as the lord, neyther is there any so myghty as is our god, for thou arte he alone. Boost not your selfe with many wordes soũdyng so to your prayse: speake no stoute nor no vaine wordes: for ỹ lord is god that knoweth all preparing for hym selfe what he lusteth. Strõge mẽnes bones he hath broken and the weyke is well strengthened. Men well satisfyed, are now famyshed: & the

hungrye are well satysfyed.
Whylest the bareyne is made
full of chyldrē: & the tempyuge
womā can beare no fruite. It
is ỹ Lord that sayth and reuy-
ueth / he bryngeth men in to
theyr graues & rayseth them
agayn. The lord empouereth
and maketh ryche. He maketh
men lowe, & lyfteth vp agayn.
He reareth vp the nedye from
the dust, & promoteth ỹ poore
from the donge, to set hym vp
with Princes, holding his glo
ryous seate regall, gyuing hys
peticyoners theyr desyres. For
the Thresholdes of ỹ earth are

the Lordes, and he turned the
worlde vpon thē. His sayntes
feete he wyl kepe & the vngod-
ly shall kepe silēce in darknes
For no man shall be stronge
through his owne myght. His
own aduersary shall feare the
lord: for he wyll thōder vppon
thē frō heuen. The ryghtuous
lord shal Iudge throughout al
the earth. He wyll gyue ỹ Em-
perye to his kyng & wyll lyfte
vp the power of his anoynted

Salue Rex.

HAYLE Iesus Christe
kyng of mercy: our lyfe
our swetnes: & oure hope / we

salute the/vnto the we crye/ which are ẏ banysshed chyldrē of Eue. To ẏ we sygh sobing and wepynge in this vale of wretchednesse/haste the ther fore our medyatour. Turne to vs those thy mercyful eyes. O Jesu all prayse worthy/shewe vs the presence of thy father after this outlarye. O gentyll O mercyfull. O swete Jesu Chryst. ℣. In all our trouble & heuynes. ℟. O Jesu oure healthe and glory succour vs.

The Prayer.

O IESV Chryst ẏ sone of God/oure redemere/

which detectest & humblest thy
selfe fro the glorious state and
shappe of thy godheed to the
shappe of our vyle seruitude /
bycause thou woldest recõsyle
vs ỹ chyldren of wrathe vnto
thy father. And so make vs ỹ
chyldren of grace. We beseche
the graunte vs ỹ we myghte
euer fele eue the thy selfe to be
oure presente mediator before
our father for all ghostly giftes
whome we knowledge with
perfyte fayth to be our saupour
Whiche art the lyuynge god
with the father: and the holye
ghost lyuyng and reygnynge

into the world of worldes. Amē

A Prayer of the seuen wordes that our Lord spake hangyng on the Crosse.

OMNIPOTENT lord Jesu Christ: that yet hanging vpon the Crosse/ spakest these seuen wordes a lytell before the departyng of thy most holy spirit/ that we shuld oftymes haue these holye wordes in mynde/ I humbly beseche the thorow the vertue of these holi wordes þ thou lorde please to spare & fauoure me: what so euer offences or synnes / that I haue greued the with: specy-

ally in the seuē dedly synnes: that is pryde wrath/enuy/slouth/auaryce/lecherye/and glotonye. And fyrst thou saydest. Father forgyue them that trespas me/and crucyfye me: for they wote not what they do: enforce me lorde to that grace/that I maye praye for them that harme or trespas me. Lorde thou saydest to the theefe/ this daye thou shalt be with me in paradyse: gyue me lorde grace so to lyue that in the houre of my deathe Lorde thou may saye to me/ this daye thou shalt be with me in Paradyse. Also thou saydest to thy mother: woman/lo/and beholde thy sone: and after thou saydest to thy dyscyple. Lo/ beholde there thy mother. Gyue me lorde pacyence loue and charyte/in all aduersyte as thou dyddest to thy glorious mother. Also thou saydest Heloy Lamazabathani (that is to say) my god my god why hast thou forsakē me? Gyue me grace blessed Jesu in al aduersite & extreme necessite/ to cal continualy on the o lordgod/my father haue mercy on me synner. Help me & gouerne me/as truli as thou redemed me with thy p̄cious blode. Also thou saydest I thyrste (as who

sayeth) I desyre the helthe of holy Soules the whiche are in Lymbo/abydyng my cō-mynge. Gyue me grace alwayes to thyrst in louynge the lorde that arte the very foū tayne of eternall lyfe with all my power and mynde to loue the purely. Also lorde thou saydest. Father into thy handes I cō mende my Spiryte. Gyue me grace Lorde at the ende of my lyfe I may yeld into thy handes my spyryte and say with a deuout mynde. Beholde lorde my commyng to the. For now thou hast ordeined my time. And as thou saydest/it is fynysshed (as ye wold saye) I haue ended my sorowes and pay-nes/whiche thou camest for to suffere vs wretches. Gyue me grace Lorde / that I may lyue and worke so that at the laste I maye heare thy mooste glorious and swete voyce saye. Comme to me my frende and wel beloued spouse. For now I shal accō-plysshe thy petycyons and desyres: comme with me that thou may syt with me in glo ry amonge my holy aungels there to Joye with me in felycyte worlde without ende Amen.

¶ A prayer agaynst yll thoughtes.

O Pyteful lord god alway shewing thy mercy vpon me a greuous sinner. Yet lorde not withstandyng I humbly praye the to heare my prayer: though I haue ben a synner. I am nowe sory therfore: and no more to haue therin anye mynde or pleasure: but now glad and wyllyng to excercyse the trueth and to forsake all vayne glory. And here in humbly I praye the to fortyfye me with thy grace to withstande my secret enemy in all my temptacions: and that thy moost holy spiryte of sapyence and vnderstandyng may haue contynuall dwellyng in me vnto the pleasure/and wyll. Amen.

¶ Here foloweth the rule of Charyte. and is this.

DO as thou woldest be done to/ for charytie holdeth all a lyke/ the ryche and the pore: the frēde and the foo. ¶ A comparyson bytwene Fayth: Hope: and Charyte

FAythe commeth of the worde of god: hope commeth of faith: and Charyte spryngeth of thē bothe Fayth beleueth the worde of god. Hope

trusteth aftere that that is promysed by the worde. Charytie dothe good to her neyghbour thorowe the loue that it hathe to god/ & gladnes that is within her selfe.

Fayth loketh to god and his word. Hope loketh to his gyfte and rewarde. Charyte loketh on her neighbours profyte.

Fayth receyueth god. Hope receyueth his reward. Charytie loueth her neyghbour with a glad herte and that without any respecte of rewarde.

¶ A Prayer [redacted]

O God the louer of mākynde/which by thy elect seruaunt and bysshop saynt Hierom hast renewed in the worlde the gyfte of tongues: wherwith in tyme past thou dyddeste heuenlye instructe thyn Apostles: for the preachyng of thy gospell by thy holy spiryt: graunte: that in all tongues and in all places / all men may preache the glorye of thy onely begotten sone Iesu: for to confounde the tongues of false apostles/ which conspyryng togyther: do buylde the coursed toure of Babylon/laboryng to darken thy glory whylest they procure to exalt theyr owne:

where as all glory is due only to the with our lorde Jesu thy sone worlde withoute ende. So be it.

¶ A prayer when thou shalt receyue the Sacrament.

O Domine non sum dignus vt intres sub tectum meum.

O Mercyfull lorde I am not worthy that thou shuld enter in to my syn full house. Yet not withstandyng thou hast sayd: who that eateth my flesshe and drynketh my bloude/ he dwelleth in me and I in hym. Wherfore lorde haue thou mercy on me synner: by the receyuynge of this thy body flesshe and blode. And that I receyue it not to my dampnacyon: but thrugh thy mercy to the helth of my soul and in the remissiō of my synnes: thrugh thy paynfull Passyon. So be it.

¶ When thou hast receyued it.

O vera perceptio corporis..

O The very true receyuyng of thy gloryous body of flesh & bloud my souereygne lorde omnipotēt is: that I cast the not forth agayn to my dampnacyon and Judgement: but that I

may obtayn therby remissiō of my sinnes: and that I maye lyue in charytable lyfe whyle I am here lyuynge/so that I maye hereafter comme to the eternall lyfe. By thy vertue and grace.

¶ The prayer of saynt Bernardyne.

O bone Jesu. O dulcis Jesu.

O Bounteful Jesu. O swete Jesu O Jesu the Sone of the pure virgyn Mary: full of mercy & trueth O swete Jesu after thy great mercy haue pytie on me. O benynge Jesu I praye the by the same precyous blode whiche for vs mysserable synners/thou was contente to shed in the aulter of the crosse / that thou vouchsafe to auoyde cleane all my wycked nesse/and not to despyse me humbly this requyrynge/and on thy mooste holy name Jesus callynge. This name Jesus is the name of helthe. What is Jesus but a sauyoure? O good Jesus that haste me created/and with thy precyous bloude redemed/suffer me not to be dampned/whome of nought thou hast made. O good Jesu let not my wickednes destroie me/that thy almyghty goodnes made and fourmed. O

good Jesus acknowledge that is thyn in me:and wype cleane awaye that elongeth me from the. O good Jesu:when tyme of mercy is:haue mercy vpon me:nor destroy me not in tyme of thy terryble Judgemēt. O good Jesus yf I a wretched synner for my moost greuous offences/ haue by thy very Justyce deserued eternall payne: Yet I appell fro thy very ryghtuousnes: and stedfastly truste in thy ineffable mercy / so as a mylde Father and mercyfull Lorde ought/take pitie vpon me. O good Jesus what profyte is in my bloude:synce that I must descende into eternall corrupcyō: Certaynly:they that are deed shal not magnifye the:nor lykewyse all they that goo to hell. O most mercyfull Jesu haue mercye on me. O moost swete Jesu delyuere me. O moost meke Jesu be to me fauourable O Jesu accept me a wretched synner:into the nomber of them that shalbe saued. O Jesu the health of them that beleue in the haue mercy vpon me. O Jesu the swete forgyuenes of all my synnes. O Jesu the sone of the pure virgyn Mary/endewe me with thy grace:wysdome:charite:chastite:

and hnmylite:yea and in all myne aduer-
sytes:stedfast pacyence:so that I may per
fytely loue the/and in the to be glozyfyed/
and haue my onely delyte in the/ wozlde
without ende. So be it.

O glozyous kynge:whiche among thy
sayntes art laudable: & neuertheleſſe
incomparable. Thou art in vs(lozde)and
thy holy name hath ben called on by vs.
Therfoze do not foꝛsake vs loꝛde god:
and in the day of Judgement vouchsafe
to beſtowe vs amonge thy Sayntes and
electe. O blyſſed kynge.
So be it.

A prayer vnto the [redacted]
of the bodye of Cryſt.

Conditoz celi et tere.

O Maker of heuen and earth:kyng of
kynges and Lozd of lozdes/which of
nothyng dyd make me to thyn ymage and
lyheneſſe/and dyd redeme thyn owne blod
whome I a ſynnere am not wozthye to
name/neyther to call vpon: neyther with
my herte to thynke vpon: humblye I de-

ſyre the and mekely pray the / that gentle thou beholde me thy wycked ſeruaunte/ and haue mercy on me/which haddeſt mercy on the woman of Canany:and of Mary Magdalen which dyddeſt forgyue the Publycan and the theefe hangyng on the croſſe.Unto the I confeſſe O mooſt holye father my ſynnes:whiche I wolde I can not hyd fro the.Haue mercy on me Chryſt for I a wretche haue ſore offended the in pryde / in couetouſneſſe: in glotonye: in lecherye: in vayne glorye: in hatered: in enuye: in adulterye:in theefte: in lyenge: in backbytyng in ſportyng: in deſolute and wontone laughynge: in ydle wordes: in hearynge: in taſtynge: in touchynge: in thynkynge: in ſleppynge: in worckynge: and in all wayes: in whiche I a frayle man/ and mooſt wretched Synner myght ſynne. My defaute: my mooſte greuous defaute.Therfore I mooſt humbly praye and beſeche thy gentyleſſe/ whiche for my helth deſcended from heuen:which dyd holde vp Dauyd / that he ſhulde not fall into ſyn.Haue mercy on vs O Chriſt the whiche dydeſt forgyue Peter that

dyd forsake the. Thou art my creatour: & my helper: my maker: and my redemer: my gouernour: and my father: my lorde: my god/my king. Thou art my hope/my trust my gouernour/my helpe/my confortb/ my strength/my defence/my redempcyon / my lyfe/my health/my resurrecyō: Thou art my stedfastnes/my refuge or succoure/ my lyght & my helpe. I moost humbly and hertely desyre/& praye the helpe me/defend me make me strōge and confort me: make me stedfast/make me mery/gyue me lyght/visyte me/reuyue me agayne which am deed For I am thy makynge/& thy worke. Oh lord/despyse me not/I am thy seruaūt thy bonde man/although euyll/although vnworthy & a sinner. But what so euer I am whether I be good or badde: I am euer thyne. Therfore to whome shall I flye except I flye vnto the: Yf thou caste me of/ who shall or wyll receyue me: Yf thou despyse me/and turne thy face fro me. Who shall loke vppon me: And recognyse and knowledge me. Although vnworthye commynge to the although I be vyle and vncleane. For yf I be vyle and vncleane

thou canst make me clene. Yf I be sycke thou canst heale me: Yf I be deed and buryed/thou canst reuyue me. For thy mercy is moche more than myne iniquyte. Thou canst forgyue me more then I can offende. Therfore (O lorde) do not consyder/ nor haue respecte to the nombre of my synnes: but accordynge to the greatenesse of thy mercye forgyue me and haue mercy on me most wretched synner. Say to my Soule: I am thy healthe: whiche sayde: I wyll not the deathe of a synner but rathere that he lyue and be conuerted. Turne me (O Lorde) to the and be not angrye with me: I praye the moost meke Fathere: and for thy greate mercye I moost humblye beseche the: that thou brynge me to the blysse that neuer shall cease. So be it.

¶ A prayer for wysdome.
Sapyence. ix. Chapi.

Deus patrum nostrorum.

O The God of oure Fathere/ God of mercye: whiche haste made all

with thy worde / and with thy wysdome hast constytuted man to haue dominion vppon the creature which was made of the to order the worlde with equytie and iustyce/ and with a direct hert for to iudge Judgementes. Gyue me the assystente wysdom of thy seates/and reproue me not fro thy Chyldren. For thy seruaunt am I/and the sone of thy handmaydene / a man weyke and of lyttele tyme and vnsuffycyente to the vnderstandynge of thy Judgemente and lawes. And yf anye shall be of moost perfyte wysdome among the sones of men / yf thy wysdome ones faye from hym:he shall be counted and regarded at nought. Sende thy wysdome fro thy holy heuens / and fro the seate of thy myghtynesse that it may be with me/ and laboure with me / and that I maye knowe what is acceptable before the. For she knoweth all: and vnderstandeth all/ and shall conduyte me soberlye in my workes: and shall kepe me in her power And my workes shall be acceptable.

¶ The prayse of Salomon for wysdom.

THou hast done (Lorde) with thy seruaunte Dauyd my Fathere greate mercye / so that he walked in thy syghte in truethe and iustyce and ryghte harte with the. Thou saued to hym thy great mercye / and gaue hym a sone syttynge vppon his trone / as it is at this daye. And nowe lorde god: thou hast made thy seruaunt to reygne in the roume of Dauyd my Father. I am a very babe and knowe not my entrynge nor my commynge out/and thy seruaunte is in the myddest of an infynyte people whiche thou hast chosene/ whiche can not be numbred nor counted for the multitude Wherfore thou shalt gyue to thy seruaũt an harte apte to be thoughte:to the intent he maye Iudge thy people: and dyscerne bytwyxt good and yll. For who can iudge this people; this thy people so many.

☞ For a competent lyttynge the Prayer of Salomon Prouerbi. xxx.

Duo rogaui te ne deneges.

TWo thynges (lorde) haue I requyred the that thou woldest not denye me vntyll I dye. Vanyte and wordes of leesyng make farre fro me: Pouerte or rychesse gyue me not Onely gyue that is necessarye for my lyuynge: lesse perchaunce beynge in full haboundance / I myght be prouoked to denye the / and saye: who is the Lorde? Or compelled by necessytie / I myghte steale / and forswear the name of my God.

¶ A prayer of the Churche of the faythfull for the worde of God to be spoken with boldnesse of harte. Actes. xiiii.

Domine tu fecisti celum.

THou hast made heuene and earthe / see / and all that are in them: whiche with thy holy spyryt by the mouth of our father Dauyd thy seruaunt sayde. Why do the gentyls fume lyke wylde bores? and why do the people attempt thynges in vayne. The kynges of the earthe are assembled and the pryntes are gathered togyther against the Lorde and agaynste his Chryste. For without fayle they are assembled in this

Lite agaynst thy holy chylde Jesu (whom thou dydest anoynt) Herode and Ponce Pylate/with the gentyls and people of Israell to do the thinges with thy power/ and thy counsell dydde determyne before to be done. And now lord cast thyne eye on theyr manasses/and gyue to thy seruauntes with all boldnes: power to speake thy worde/extendyng thy hande to healynges and sygnes: and wonders to be wroughte in the name of thy holy sone Jesus.

¶ The prayer of Christ before his passyon for his churche in this world. Joh. xvii. Chap.

Pater venit hora: clarifica filium.

FAther the houre is cōme glorifye thy sone: that thy sone maye glorifye the. As thou gauest hym power of euery flesh/to the intēt that al that thou gauest hym he myght gyue the euerlastyng lyfe: And this is euerlastynge lyfe/ that they know only the for the trew god and whom thou sēdest Jesu christ, I haue

glorifyed the in erthe, I haue perfoumed the worke which thou gauest me to do.
And now glorifye thou me father with thy selfe/with the glory which I had before the worlde was made of the: I haue publysshed thy name to the men / whome thou gauest me of the worlde. They were thyne:and thou gauest them to me: and they kepte my worde. Now they knowe that all that thou gauest me came frome the. For the wordes whiche thou gaue me I gaue them/and they tohe them / and knew verely that they came from the/and they beleued thatthou sente me. For them I aske/ for the world I aske not / but for them whiche thou gauest me:bycause they are thyne/and myne is thyne / and thyne myne / and I am glorifyed in them.
And I am nowe no longer in the worlde: but they are in the worlde styll. For I comme to the holy Father saue them for thy name sake/whome thou hast gyuene me/that they may be one as we are one.
When I was with them in the worlde I dyde kepe them in thy name,
Whome thou gauest me I kepte and

world/lyke as
not of the worlde. I asked not that
thou shulde take them awaye oute of the
worlde: but that thou kepe them fro the
wycked. They are not of the worlde: lyke
as I am not of the worlde: make thē holy
in thy truethe. Lyke as thou hast sent me
into the worlde: so haue I sente theme to
the worlde: and for them I do sanctyfye
my selfe: that they also may be sanctyfyed
in the truethe. And I praye not onely for
them: but also for them that shall beleue in
me thorowe theyr preachinges: so that
all the: may be one. Like as thou (Father)
arte in me and I in the/that they also may
be in vs: that the world maye beleue that
thou hast sent me. And the glorye whiche
thou hast gyuen me I gaue it them: that
they myght be one: lyke as we are one: I
in them: and thou in me: that they may be

thou gaue...
fore the makyng of the world. Ju...
the world knoweth the not: but I knowe
the: and these knowe that thou hast sente
me and I haue made knowē vnto thē thy
name ⁊ I wyll make it knowē: to thentent
that the loue wherwith thou loueste me
myght be in thē: ⁊ I in thē. ¶ The prayer
of the Church for synners. Sapience. xv.

Tu deus noster suauis.

Thou oure god art gentyll ⁊ true:
paciēt ⁊ with mercy orderyng al
thinges. For yf we syn we are
thyn knowing thy gretnes ⁊ yf we syn not
we know that with the we are rekened.
For to know the is perfyt ⁊ cōsumat right
wysnes: ⁊ to know thy iustice ⁊ vertue is
the rote of immortalyte. ¶ The prayer
⁊ bliuing of Job in his most tribulacion ⁊
takyng away of his goodes. Job. ii. Cha.

In tonso capite corruens.

Iob (his hed clypped) fallynge flat on the groūd worshiped god saiēg Naked I entred oute of my mothers wōbe: ⁊ naked I shall returne. The Lord hath gyuen the goodes / and the lord hath taken thē away: as it pleased the lord so it is done. Blyssed be the name of the Lord. So be it. ¶ Whē we are scourged of God eyther for our synnes: or that we maye be proued by hym.

¶ The prayer of Tobie the. iiii. Chapiter

¶ Iustus es domine.

Thou art iust lord / ⁊ all thy iudgemētes are true: ⁊ all thy wayes mercy trueth ⁊ iustice. And now lord remember me / and take not vengeaunce of my sinnes / nor thynk not on my offences: nor the synnes of my parentes. Bycause we haue not obeyed thy preceptes: therfore thou hast delyuered vs vp in to these ylles in to confusion and reproche ⁊ to be a fable to all people / ⁊ the gentyls. And now lord great are thy Iudgemētes for we haue not don according to thy Preceptes. And we haue not waked purelys

before the. And now lord accordyng to thy pleasure do with me: and chyefly receyue my spiryte in peace: for it is better for me to dye than to lyue.

¶ A prayer of Jeromy. xviii. Chap.

Sana me domine et sanabor.

HEale me good lord and I shall be healed: saue me and I shall be saued: for my prayse art thou. Be not thou a feare vnto me / my hope arte thou in the daye of affliccyon: let them be confounded that persue me / let not me be confounded: let them feare and let not me feare: put on them the daye of affliccyon: and with double trouble / trouble thē. Fi.

¶ He that loueth God / loueth his neyghbour.

Iohn. iii. If a man say: I loue God and yet hated his neyghbor: he is a lyer.

¶ An order and forme of byddynge of the beades / by the kynges Commaundement

HYthe ye shal pray for the hole cōgregacyō of Christes church & especyall for this Church of Englande: wherin fyrst I commend to your deuoute prayers the kynges most excellente

mateste/ſupreme heed immedyatlye vnder
god of the ſpirytualte & tẽporalte of the
ſame Church And for the moſt noble & roy
al eſtate of our prynce: Prynce Edwarde.
¶ Secondly. We ſhall pray for the clergy
the lordes temporal and commons of this
realme: beſechyng almyghtye god to gy
euery one of thẽ in his degre grace to
them ſelues in ſuch wyſe as may b
contentacyon / the kynges hon
the wealthe of this realme.
¶ Thyrdly. We ſhall pray for
that are departed abydynge
almyghty god: that it may
rather at the contẽplacyo
to graũt them the fruyte
¶ The abrogacyon of th
FYrſt that the fea
tacyon of the Ch
places throughout
lebrated and kepte on th
of the moneth of Octobe
vponnone other day.
Item that the feaſte o
euery church within this
monly the churche holyda

hence forth be kept or obserued as holidai
as here to fore hath ben vsed: but that it
shall be laufull to all & syngular persones
resydent or dwellyng within this realme
to go to theyr worke/occupacyon/ or my-
stery and the same truelye to exercyse and
...ppye vppon the sayde feast / as vpon
...here workedaye / excepte the sayde
holyday be suche as muste els be
obserued as a holiday: by this
folowyng.
...l those feastes and holidais
...rē to occurre eyther in the
...ich is to be counted from
...uly: to the. xxix. daye of
...s in the terme tyme at
...not be kept or obserued
...holyday. But that it
...r euery man to go to his
...on vpon the same / as
...ke day: except alwayes
...postles: of oure blessyd
... Euangelystes: of saynt
...y Magdalene. And also
...rin the kynges Judges
...ll do not vse to syt in iud

gement: all suche shalbe kepte holy and so-
lempne of euery man as in tyme past hath
ben accustomed.

¶ Prouyded alwayes that it may be law
full vnto all preestes and clerkes as well
Secular as Regular: in the forclayde ho-
lydayes now abrogate: to synge or saye
theyr accostumed seruyce for those holy-
dayes in theyr Churches. So that they do
not the same solemply nor do rynge to the
same after the maner vsed in hyghe holy-
dayes: nor do commaunde or indycte the
same to be kept or obserued as holydaye.

¶ Fynally: The feast of Natiuyte of our
Lorde: of Easter: of the natiuyte of saynt
Johñ the baptyst/ and of saynt Mycheil
the archaungell. Shalbe from henseforth
counted/accepted/and taken/for the foure
generall offerynge dayes.

¶ And for further declaracion of the pre-
myses: be it knowen that Easter terme be
gynneth alwayes the. xviii. day after Ea-
ster/rekenynge Easter daye for one: and
endeth the monday next after the assensiõ
day. Trinnyte terme begynneth alwaies
the wednysday nexte after the octaues o

Trinyte Sondoye: and endeth the.xi.or xii.daye of July.

¶ Myghelmas terme begynneth the.ix. or.x.day of October: and ēdeth the.xxviii. or.xxix. daye of Nouember.

¶ Hyllarye terme begynneth the .xxiii. or.xxiiii.daye of Januarye: and endeth the.xii.or.xiii.daye of Febzuarye.

¶ In Easter terme on the assencyon day In Trinyte terme/ on the natyuyte of Saynt Johñ Baptyst daye. In Myghelmas terme/on Alholowes day. In Hylary terme/on Candelmas day: the Kynges Judges at westmynster/do not vse to syt in Judgement nor vpon any Sonday.

¶ God saue the Kynge.

¶ The .xv. oos in Eng.

O Jesu endles swetnes of louyng soules. O Jesu goostly ioy passyng & excedynge all gladnes and desires. O Jesu helth and tendre louer of all repentaũt sinner that lyest to dwell as thou sayde thy selfe with the chyldren of men for that was the cause why thou were incarnate and made man in the ende of the world. ¶ Haue mynde blessed Jesu of all the sorowes that thou suffred in thy mãhod drawyng nye to thy blessyd passiõ/ the whiche moost holsom passion was ordeyned to be in thy dyuyne harte by counsayle of all the holy trinite/for the raunsõ of all mankynd. Haue mynde blessyd Jesu of all the greate braydes/ auguysshes and sorowes/that thou suffred in thy tendre flesshe afore thy passion on the crosse/ whi thou were betrayed of thy disciple Judas to the Jewes/ whiche of familyar affect that thou had to them sholde haue ben t

specyall people after tyme that thou had made thy prayer on the mount of Oliuete and swete there bothe blode and water. Also haue mynde of the greate anguysshe that thou were in whan thou were taken of the false Jewes/ and by false wytnes accused at Hierusalem in the tyme of Easter in the flourynge youthe of thy bodye without trespas receyued thou thy Judgement of death on the crosse/ where also thou were dyspoyled of thyne owne clothes scorned blyndfelde/buffeted/ bounde to a pyller and scourged / & with thornes crowned/ and with a rede smytene on the hed/and with other innumerable paynes thy body was all forbrused and torne. For mynde of this blessyd passyō I beseche the benygne Jesu graunte me afore my dethe very contrycyō/true confessyon/& worthy satysfaccyō. And of all my synnes plenary remyssyon. Amen. Pater noster. Aue.

O Blessyd Jesu maker of all the world that of a man may not be measured/ that closest in thy hande all the earth/haue mynde of thy bytter sorowe tyxt whā the

Jewes fastned thy blysſed handes to the
crosse with blont nayles. Also to moze en-
crease of thy payn they added sozowe vpō
sozowe to thy bytter woūdes whan they
perced thy tēdze fete/ bicause thou woldest
not accozde to theyz wyll/ ⁊ so cruelly they
dzew thy blessyd body in lenght ⁊ bzede to
the mesure of the crosse that al the ioyntes
of thy lymmes were bothe losed ⁊ bzoken.
Foz mynde of thy blessyd passiō I beseche
the benigne Jesu gyue me grace to kepe
with me bothe thy loue ⁊ dzede. Am̄. P̄ē nr

O Jesu heuēly leche haue mynde of the
langour ⁊ blewnes of thy woūdes ⁊
sozowe that thou suffred in the heyght of
the crosse whā thou were lyfte vp frō the
erth that thou were all to tozne in all thy
lymmes so that there was no lymme aby-
dyng in his ryght ioynt ⁊ no sozowe was
lyke to thyne foz fro the sole of thy fote to
the toppe of thy heed was no hole place/
⁊ yet forgeting in maner all those greuous
paines thou pzayed deuoutly ⁊ charitabl
to thy father foz thyn enmyes sayng thu
Father forgyue them foz they wote n

what they do. For this blessyd charytable mercye that thou shewed thyne enemyes and for mynde of these byttere paynes graunte me that the mynde of the byttere passyō be to me plenary remission and forgyuenes of my sinnes. Am̄. Pater nr̄. Aue.

O Jesu very fredome of aungels, paradyce of all gostly delytes/haue mynd of the drede and hydeous ferefulnes that thou suffred whan all thyne enmyes stode aboute the/ ⁊ cleped the as wood lyōs smytyng the ⁊ spyttyng on the scratchyng the and many other greuous paynes puttyng to the. For mynd all these dispyteful wordes cruell betyng ⁊ sharp tormentes I beseche the blessyd Jesu delyuere me fro all myn enmyes bothe bodely ⁊ gostly ⁊ gyue me grace to haue defence and proteccyon of the helthe euerlastynge agaynste theyr wylle vnder the wynges of thy blessyd passyon. Amen. Pater nr̄. Aue.

O Blessyd myrour of endles clerenesse haue mynde of thy blessyd memoryal recorde whā thou beheldest in the myrour

of thy ryght clere mageſtie in predeſtyna-
cyon of all thy choſē ſoules that ſholde be
ſaued by the merytes of thy paſſyon. For
mynde of the depreſſe of thy greate mercy
which thou haddeſt vpō vs loſt dyſperate
ſynners and namely for the greate mercy
which thou ſhewed to the theſe that hyng
on thy ryghte ſyde ſayenge to hym thus.
This day thou ſhalt be with me in para-
dyce. I praye the benynge Jeſu to ſhewe
thy mercye to me in the houre of my deth.
Amen. Pater noſter. Aue.

O Bleſſyd Jeſu louable kynge & frende
in all thynge haue mynde of the ſo-
rowes that thou had whā thou hāged na-
ked dyſpyteouſly on the croſſe and all thy
frendes & knowlege ſtode agaynſte the of
whome thou foūde no cōfort but onely of
thy bleſſyd mother ſtādyng with the tayth
fully & truly al the tyme of thy bytter paſ
ſyon whā thou cōmaūded to thy diſcyple
ſaynt Jchñ ſaynge to her / lo woman thy
ſone. For mynde of this paſſyon & name
for the ſwerde of ſorowe the whiche thy
tyme perced the ſoule of thy mother J.

Teche the blessyd Jesu haue compassyon on me in all tribulacyons and afflyccyons bodelye and gostly/ and gyue me comfoꝛte in all my dyseases. Amen. Pater nr̄. Aue.

O Blessyd Jesu welle of endlesse pytie that saydest on thy crosse of thy passiō by inwardly affeccyō of loue I thyrst/ that is to say the helthe of mannes soule. Foꝛ mynd of this blessyd desyre I beseche the benygne Jesu take hede of my desyre/ that it may be perfyte in all good werkes and quenche in me the thyrst of all fleshly loue and lust. Amen. Pater noster. Aue

O Blessyd Jesu swetnes of hertes and gostly hony of soules I beseche the foꝛ the byternes of the eysyll and gall that thou tasted & suffred foꝛ me in thy passyon traūt me foꝛ to receyue the/ woꝛthily holsō ly/ & deuoutly in the houre of my dethe thy blessyd body in the sacramēt of the auter oꝛ the remedy of my synnes and confoꝛte of my soule. Amen. Pater nr̄. Aue Maria.

O Blessyd Jesu royall strength & gostly

Joye haue mynd of the anguyſſhes and greate ſozowes that thou ſuffered whan thou cryed to thy father with a myghtye voyce whas foz the bytternes of thy dethe & alſo foz the ſcozning of the Jewes layng thus. O my god why haſt thou fozſakene me. By this anguyſſhous pain fozſake vs not in the payne of oure dethe out bleſſyd god. Amen. Pater nr̄. Aue.

O Bleſſyd Jeſu benynge Jeſu and endyng lyke ſtrenght in euery mydle/ haue mynde that fro the top of thy heede to the ſole of thy fote thou ſuffered to be dzowned foz vs in the water of thy paynfull paſſyon. Foz mynd of this great payn and nameiy foz depneſſe and wydenes of thy woundes. I byſeche the bleſſyd Jeſu that am dzowned all in foule ſynne teche me the large pzecepte and commaundemēt of loue. Amen. Pater nr̄. Aue maria.

O Bleſſyd Jeſu depnes of endles mercy I beſech the foz the depnes of thy wounde that weute thzoughe the tendz ſeſſe alſo thy bowelles and the mary o

thy bones/that thou vochesauke to drawe me out of synne/ and hyde me euer aftere in the hole of thy woundes fro the face of thy wrathe vnto the tyme lorde that thy dredfull dome be passed. Amen. Pt. Aue.

O Blessyd myrour of truthe tokene of vnite and louesom bonde of charyte Haue mynde of thy inuumerable payned and woundes wit the whiche fro the top of thy hed too the sole of thy fote thou were wounded/and of the wicked Jewes thou were all to torne and rente. And all thy body thou suffered to be rede with thy most clene blessyd bloode the whiche great sorowe Jesu in thy cleane virgynall body thou suffered/what myght thou do more for vs than thou dyd. Therfore benygne Jesu for the mynde of this passyon wryte all thy woundes within my hert with thy precyous blod/ that J maye rede them in thy drede and thy loue. And that J maye contynue in prayseyng and thanckyng the to my lyues ende. Amen. Pater nr. Aue

O Blessyd Jesu moost mekeste lyonne

ende of my lyfe may be so commendable that I may perpetually deserue to prayse the with al sayntes in blisse. Amē. Pr. Aue

¶ A deuoute prayer.

O My souerayne lorde Jesu the very sone of almyghty god & of the moste clene and gloryous vyrgin Mary that suffered the bytter dethe for my sake and all mankynde vpon good fryday / and rose agayne the thyrde day. I beseche the lorde haue mercy vpon me that am a wretched synner but yet thy creature. And for thy precyous passyon saue me and kepe me frō all perylles bodylye and gostelye. And specyally from all thynges that myght tourne to thy dysplesure / and with all my harte I thanke the most mercyfull lorde for thy gret merces that thou hast shewed me in the greate daungers that I haue ben in as in my soule and in my body. And that thy grace and endles mercy hath euer kepte me / spared me and saued me frome the houre of my byrthe vnto this tyme. I thanke the lorde / that thy mercy may kepe

me forthe alwaye and I cry the mercy with all my hole harte for my great offences / for my greate vnkyndnes / and for all my wretched and synful lyfe. And that I can not lede my lyfe as thy seruaunt I crye the mercy.

¶ Deus propitius esto mihi peccatori vel peccatrici.

☞ I Thanke the also with all my harte and most gracyous lorde / for the benefytes and grace that thou hast gyuen me largely in this worlde afore many other creatures whiche haue a thousande tymes deserued better than I. But most gracyous lord / I wote and knowlege verely that it cometh all of the wherfore with all my harte I thanke the. And all the worshype the prayse / and the thanke be to the and none other. So be it.

¶ A deuoute prayer.

IEsu for thy holy name / for thy bytter passyon. Saue vs frome synne and shame and endles dāpnaryon. And bryng vs to thy blesse that neuer shal haue ende / swet Jesu. Amē. And graunte vs of thy grace than to the ho-

nour and worshype of thy holy name / to the laude and prayenge of thy blessed mother and virgyn our lady saynte Mary and to the profyte of our mother holy chyrch/and that we may do our ducty and homage ech with other and for other swet Jesu. Amen. So be it.

Most dere lord and sauiour swet Jesu I beseche thy mooste curtes goodnes and benygne fauour to be vnto me moost wretched creature fauorable lord protectour/keper and defender/and in all necessyte and nedes be to me shylde and protecyon agaynst all myne enemyes bodyly and goostly. Mercyfull Jesu I haue none other trust/hope ne socour/but in the all onely my derest lorde swete Jesu/the whiche of thyn infynyte goodnes madest me of nought lyke to thy moost excellent ymage. And whan I was lost by my fyrst father Adams synne with thy precyous bloode/dere lorde thou redemest me. And sythen euer dayly most grcyously with the gyftes of grace most louyngly thou fedest me/graūt me therfor

my moost dere lorde and sauyour to dreede the and loue the aboue all thyng in this present lyfe / and after in ioy and blysse without ende swete Jesu. So be it.

O Blessyd lady mother of Jesu / and vyrgyn immaculate that arte welle of comforte and mother of mercy synguler helper to all that trust to the / but now gracyous lady be mediatryce and mene to thy blessyd sone our sauyour Jesu for for me that by thyne intercessyons I may optayne my desyres euer to be your seruant in all humylyte / and by the helpe and socour of all holy sayntes here after in perpetuall ioy euer to lyue with the.

A deuote prayer.

O Gloryous Angell vnto whome our blessyd lorde of his moost mercyfull grace hath taken me to kepe vnto the I synfull creature cry and call with hartely mynde beseechyng the euer to be synguler comforte to me in all my nede suffer me neuer to be ouercome with temptacyon or synfull dede but helpe

me so that by grace I may alway in ver-
tuous lyuyng proceede. At the houre of my
dethe be present that my gostly enemy in
me haue no power/and after bryng me to
the blysse/where euer with the I may lyue
and prayse our sauyour. So be it.

¶ The maner to lyue well vertuously and
salutarely euery day for all christen perso-
nes of meane estate for to ryde: Compyled
by mayster Johan Quentyn doctour in
diuynyte at Paris dylygently translated
in to oure Englysh tongue.

For to begynne the good and sa-
lutary maner of helthful lyuyng
and to come to ryght perfeccyon
(How well I my selfe haue more nede to
be instructed than for to teche other) yet
kepe these small doctrines and mauers her
to youre powers. Fyrste when you ryse
vp in the morynyng to all seasons. And in
youre rysynge do as foloweth here after.
Thanke god our lorde of the rest that he
gaue you that nyghte. Commende you to
God and our lady his blyssed mother and

to all sayntes of heuen. ¶ Secondly beseche god that he preserue the that daye frome deedly synne/and at all other tymes And praye hym that all the werkes that other doth for you may be accepte to the laude and honour of his name/of his gloryous mother/and of all the company of heuen.

¶ Thyrdly whan ye haue arayed you/ say in your chamber or lodgynge/matyns pryme/and houres/yf ye may. Than goo to the church before ye do any worldly besynesses or werkes yf ye haue none defull besynesse. And abyde in the chyrche the space of a lowe masse whyle where ye shal thynke and thanke god of his benefytes. Thynke a whyle on the goodnesse of God on his diuyne myghte/and vertue. Thinke what gyft he hath gyuen to you to create you so nobly/as his ymage and lykenesse. Thynke further in thy mynde what grace he hath done to you in the Sacramente of Baptyme in clensyng you soule from syn Thynke how many tymes you haue offended hym/syns ye were chrystened. Thynke how wekely he hath abyden your retour-

synge from synne. Thynke frome how many daungers he hath preserued youre body and soule. Thynke how yll ye haue bestowed the tyme that he had gyuen you to do penaunce. Thynke how manyc tymes he had forgyuen you in truste. And how many tymes ye haue fallene agayne. Thynke in what payne ye had ben nowe and euer yf god had taken you out of his worlde whan ye were in dedelye synne. Thynke how derely he bought you frome the daunger of the deuyll/ sufferyng continuall paynes in this worlde aboute the space of .xxxii. yeres goynge bare fote in colde and heate / sufferynge hongere / and thyrst/ and many shamefull iniuries and howe derely he redemed you gyuynge his precyous bodye / his blode / and his soule. And at this poynt consyder all the paynes of his wofull passyon/ as god wyll gyue you grace. Thynke also what payne his dere and gloryous mother suffered all that whyle. Consyder his sharpe iudgement at the last houre of your dethe. And touching this dethe thynke often theron / and that ye can not escape it/ nor knoweth not whē

noz how/in what estate / noz what place/ noz tyme/day/noz houre. Thynke than what shall become of the wozldly goodes that ye haue gathered and spared with greate laboure. And how lothe ye shall be to leaue them/and all your frendes and kynsfolke. And that moze is whan your soule in greate payn shall leaue your body to rotte in the erthe. Consyder than what shall become of your strength / beaultye/ youthe/helthe/and other welthes of the bodye. Thynke what the pooze soule shal do whan it goeth alone without company wher it was neuer. Thynke what it shal do whan it seeth the hozryble enmyes that wolde dzawe it to perdycyon/yf ye dye in deedly synne. Thynke how wofull a iourney it shall be whan ye must yelde a generall rekenyng of all your werkes/ wozdes and thoughtes/without excepcyon of any thynge. Thynke how god shall gyue you grace. Thynke on the hozryble paynes of hell/and on the cruell company of deuyles where without ende ye shall neuer haue release yf ye dye in dedly synne. And thynke on the inestymable ioye of the sayntes in

henen/ the whiche oure lord had promysed
you yf ye lyue oute of deedely synne/ and
loue hym aboue all thynge. And haue ye
a perfyte hope yf ye lyue wel ye shall come
to that glorye. Amen.

¶ Here be for thoughtes to haue in the
churche.

¶ And yf by any other reasonable besy-
nesse ye may not be so long in the chyrche/
of it is sayde here afore: yelde thankes to
god of his goodnesse. And thynke on the
residewe in your house ones in the daye
or in the nyght yf ye may.

¶ Than ye are come fro the church take
hede to your housholde or occupacyon tyl
dyner tyme. And in so doyng thynke some-
tyme that the payne that ye suffre in this
worlde is nothynge to the regarde of the
infinyte glory that ye shall haue yf ye take
it meekely/ than take your refeccyō or meate
reasonably without excesse or ouer moche
for bearyng of your meate/ for there is as
moche daunger in to lytel as in to moche
yf ye fast ones in a weke it is ennough be-
syde vygyles and ymbre dayes out of lēt.
And yf ye thynke the fastyng is not good

or profytable to by counsell. ¶ Eye be of
ony power refuse not youre almesse to the
fyrst poore body that axeth it of you that
daye/yf ye thynke it nedefull. Take payn
to here and kepe the worde of god. Con-
fesse you euery day to god without fayle/
of suche synnes as ye knowe that ye haue
done that daye. Consyder often eyther by
day or by nyght whan ye do awake what
our lorde dyde at that houre the daye of
his blyssed passyon and where he was at
that houre. ¶ Eeke a good and fayth-
full frend of good conuersacyon to whom
ye may dyscouer your mynde secretes. En-
quere and proue hym well or ye truste in
hym. And whan ye haue well proued hym
do all by his counsell. Saye lytell and fo-
lowe vertuous company. Eshewe the fe-
lawshyp of them that ye wold not be lyke
After all werke prayse and thanke god/
loue hym aboue al thinges/and serue hym
and his glorious mother diligently/do to
none other but that ye wolde where vn-
to you/loue the weithe of an othere
youre owne. And in goyng to youre
haue some good thoughtes ders of